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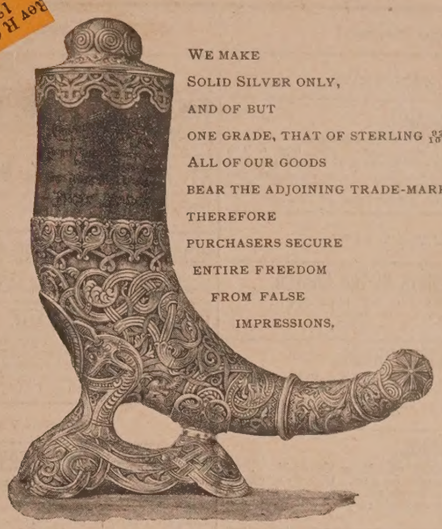

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The Living Church

Saturday, July 14, 1894

News and Notes

THE DEAN OF MELBOURNE, Australia, Dr. Macartney, celebrated his ninety-fifth birthday on April 10th. He is said to be the oldest Anglican clergyman in the world. At his present advanced age he still preserves nearly all his physical faculties and a high degree of working power. His mind is as clear and vigorous as ever. *The Southern Cross* says that the Dean's best title to affection and respect is found, not in his wonderful physical vigor, but his saintly life, his long term of faithful Christian service, and his sweet and gracious disposition.

THE REV. H. R. HAWEIS, of London, before commencing his sermon on a recent Sunday, announced that the stewards who handed the plates, had been directed to receive "no more coppers." If people could not afford threepence, they were welcome to worship there free. *The Church Review* asks: "If coppers had always been forbidden, what would have become of the poor widow's two mites?" "The poor," it says, "like to give what they can, and it would hurt their feelings to be told that they might worship free because they could not afford to give silver." But probably Mr. Haweis knows his congregation. It is not supposed that St. James', Marylebone, is frequented by any poor who are likely to feel offended.

WHEN THE NEW BISHOP, Dr. Hamilton Baynes, went to Natal, it was thought that the Colenso faction was in an attitude favorable to a peaceful termination of the old feud and the future union of all parties. But hardly had he arrived at the scene of his labors than the strife was renewed with increased bitterness. The Colensoites endeavored to make conditions and impose limitations which it was impossible for the new bishop to accept consistently with self respect, much less with the dignity and rights of his office. Dr. Baynes has shown great patience in dealing with this opposition, and a willingness to concede everything that can rightly be conceded with a view to peace and unity. So far his efforts have been fruitless, but he has not lost heart, and has lately made new proposals which ought to satisfy every reasonable demand. The effects of schism are always deplorable, and are sometimes long-lived.

THE SPEECH of the labor orator, James Hardie, in Parliament against congratulations to the Queen upon the birth of an heir to the Duke of York was probably like nothing ever heard in that assemblage before. It had the ring of the French Revolution about it. It is true that he was in a minority of one, and that his utterances were regarded as disloyal and preposterous. There is no doubt, however, that he was sufficiently assured of the approval of a large body of those who gave him his seat. Preposterous as such a speech might seem, the main points in it had a close logical connection with the declared aims of the radical party. Attacks upon the Church and upon the House of Lords involve such a change in the constitution as to render an hereditary monarchy an anomaly. Hardie had the courage of his convictions and distinctly asserted that the hereditary principle in the House of Lords and in the sovereign was precisely the same.

THE GREAT STRIKE has, during the last few days, been brought somewhat under control. The railroads are now able to resume passenger service in most cases, although it is still necessary to have the trains heavily guarded. Freight traffic is also being resumed to a limited extent. Night trains are, however, abandoned for the present. The rioting and reckless destruction of property at the stock yards, and other points, have been stopped by the presence of troops and police. There can be no question that the scenes of terror, the enormous waste of produce and merchandise, the loss of millions of dollars' worth of property, and the almost universal hindrance to the business of the country, might have been largely prevented but for Governor Altgeld's temporizing course, and Mayor Hopkins' tardiness. Their manifest desire to make political capital, led them to ignore the claims of the law-abiding part of the community to protection at their hands, and not until the President was appealed to, and Federal troops were sent here, did they rouse themselves to action. Naturally the effect was to weaken authority in the minds of the strikers, and to encourage them to still greater acts of lawlessness. Efforts are now being made towards arbitration, but so far without success. The strike has gone beyond the limits of the original issue between Mr. Pullman and his employees, and has become a question between capital and labor. On this ground, a general strike of all organized trades is threatened, which would, of course, be a still more serious matter. There is a division in the ranks, however, and therefore reason to hope such action may be averted. Men are coming to see that there is nothing gained by it, and that it is better to hold on to what they already have, than lose all by striking. Labor and capital have equal rights in law, and are equally interested in maintaining order. Peaceful methods will accomplish more in the end than striking against their own and every one else's interest.

THE POINT OF VIEW changes utterly the significance of things. Familiar to every one is the cry of the tyranny of capital; is it possible that the members of the American Railway Union do not recognize that the strike inaugurated by them is tyrannical in the extreme, and that they are themselves guilty of the very thing they and their confederates have been and are so loudly condemning in others? Some twenty-five leading railroads, covering an enormous territory, have, by their instigation, been compelled to abandon regular service, and hundreds of thousands of men stand in need of the earnings of which they are thus arbitrarily deprived, for, in addition to those in the employ of the roads, must be counted those thrown out of work by the closing of numerous factories unable to continue business for lack of material and fuel. Under the plea of sympathy for those in the employ of a single firm, who cannot obtain that to which they believe themselves entittled, multitudes of innocent people are made to suffer not only inconvenience but positive hardship. It is surely an evidence that the true spirit of "the brotherhood of man," a term so much vaunted now-a-days as to have become almost a by-word, is not yet comprehended by the majority of those who use it, and that in reality, innate selfishness is the root from which springs such utter lack of consideration for the interests of the people at large. If the Gospel interpretation of brotherhood—"Love thy neighbor as thyself;" "Whatsoever ye would that men should do to you, do ye even so to them"—were accepted and practiced, these things could not occur.

TO CALL THIS "a sympathetic strike" is a parody upon words when the bread is taken by force from the mouths of those who hunger; when the sick and the dying are deprived of the presence of friends who cannot reach them; women and children suffer agony for the sake of those dear to them whose lives are imperilled in the endeavor to right what these men have put wrong; and families already suffering from straitened means, are compelled by the stoppage of business, damage to property and produce, and increased price of supplies, to bear still heavier burdens. And to what end is all this suffering? Will it benefit those on whose behalf it is claimed to have been brought about? It would rather seem as if the surest way to alienate sympathy from them had been adopted. The principal practical result will doubtless be the adoption of measures tending to make such interference with the interests of others, a crime for which the perpetrators shall be held responsible to the State and to the Nation.

IT IS ANNOUNCED that the vacant Bishopric of Wellington, New Zealand, which was lately spoken of as "going a-begging," has at last been filled. It will be remembered that the nomination was placed by the diocese in the hands of the Archbishop of York and the Bishop of Durham. It was offered to several English clergymen, who did not see their way to accept. It is perhaps unfortunate in such cases to publish the names of the declining nominees. In this instance it seems clear that an unpleasant impression was produced. There was, in consequence, a growing feeling that the bishop for such a diocese ought to be selected from among the clergy of the same part of the world, who are more familiar with the conditions of the work. This idea has now been carried out by the appointment of the Very Rev. John Francis Stretch, Archdeacon of Ballarat, Australia. This priest was born and bred in Australia. He is one of the best known clergymen in the colony of Victoria, and will enter upon his labors in New Zealand with an experience and knowledge o Australasian life such as could be possessed only by a native. More such appointments would probably soon reduce the list of resigned bishops residing in England, which now amounts to twenty-four. English missionary and colonial bishops seem to have a great objection to dying at their posts, which indicates one thing at least—that many of them do not identify themselves with the people to whom they are sent.

The Church of England

FROM OUR CORRESPONDENT

LONDON, June 26, 1894.

The death of the Bishop of Bath and Wells (Lord Arthur Hervey), which occurred the other day at a ripe old age, calls for little comment. A pious evangelical of the old school, he had no sympathies with the movement which has put such life into the Church of England, particularly during the time of his own episcopate, which covers a period of nigh on twenty-five years. His "charges" were frequently aimed at the Catholic school, the last of them, delivered only a few months ago from a bath-chair, being largely a denunciation, after a Rip Van Winkle awakening, of the progress of so-called sacerdotalism. He was very popular in the diocese, as he was "given to hospitality" to a commendable degree, and even held the friendship of the other octogenarian worthy of the diocese, the Ven. Archdeacon Denison, in spite of his disagreement on many Church questions.

The Bishop's death gives to Lord Rosebery the first nomination to the English episcopate. The appointment will be watched with no little interest. We shall probably see the selection of a man of colorless views on ecclesiastical questions, with a strong leaning to latter-day Liberalism in politics.

This is the month in which a great many of our societies and institutions keep high festival. Two of our best theological colleges, Cuddesdon and Ely, lately held their anniversaries, the proceedings being of unusual interest. Their re-unions of past and present students are looked forward to with no little interest, and the discussions which are annually held always treat of some burning topic, and are intended as a help to all in their priestly work. Later, the missionary colleges of Dorchester and Warminster have held their festivals, their discussions naturally turning more in the direction of the mission field in other lands.

Some statistics of the ordinations in England during the last ten years go to show that there is a gradual decline in the candidates seeking entrance to the ministry, and this year the drop is more serious than ever. On the other hand, the percentage of men with a university degree seeking orders, is slowly on the increase, which seems to point to a somewhat painful fact, viz.: that the ministry is becoming closed to any man without some private means. Such a state of things is to be much deplored, and calls for a speedy remedy. On all sides one hears of incumbents seeking curates in vain, and, while the dearth of clerical aids is so great here, it was only the other day that a commissary of a colonial bishop said that he had never received so many applications from young priests for work in South Africa. The fact is, the pay of the assistant clergy here in England is simply scandalous. In a great many parishes, a man is not only expected

to keep up a certain position, but he must be married, and he has to do it on seldom more, sometimes less than, £150 a year. Time after time it ends after a few years, in debt and disgrace, and the poor man becomes probably for the rest of his life a pensioner on one of our innumerable clergy charities. We English Church people are liable, I am afraid, to a want of justice to those who serve us so well, while we are generous in providing "charity" after bringing them to degradation.

The important declaration on inspiration which I forwarded last week, has naturally called forth a good deal of attention. On the whole it has been well received, but what precise amount of good it is likely to effect remains to be seen. The Rev. Charles Gore gives it "a cordial welcome," because "these Churchmen of acknowledged weight and unquestioned orthodoxy recognize as coming up to the Catholic requirement a doctrine of inspiration which leaves the critical questions entirely open." "We may hope," Mr. Gore adds, "that we are seeing the end of acrimonious controversy." But I think not. There are plenty of men in the Church who will not be so satisfied with the declaration after Mr. Gore's commendation of it, and in a few days' time the long sought-for meeting of the English Church Union by a section of that important body is to be held, when Mr. Gore and all his work are to be hung, drawn, and quartered. It is a ridiculous move, because so far as the good it is likely to effect, the governors of the Bank of England might every bit as well pronounce upon these profound theological difficulties. There will probably be a considerable secession from the ranks of the Union when their proposals are defeated—as defeated they will be, I anticipate—at the forthcoming meeting.

This is the week of the great Handel Festival, which is triennially held at the Crystal Palace, the orchestra and chorus numbering over 4,000 performers. Yesterday the "Messiah" was given before an audience numbering over 20,000 persons. The Palace is not the best place to hear music, but there is no other building in London which could accommodate so vast a choir, and also allow room for an audience sufficiently large to recoup the directors for their outlay. And go where one will, it is impossible to hear elsewhere anything like the extraordinary effect of Handel's massive choruses sung by so great a body of men and women who are all picked voices from the chief towns in the kingdom. The oratorio was as usual preceded by the National anthem, and also by the unusual accompaniment of loud "hurrahs" in honor of the Royal baby whose birth had been announced in the morning's papers.

New York City

The Sisterhood of St. Mary has recently completed its annual retreat at St. Gabriel's convent, Peekskill, up the Hudson. The retreat was conducted by the Rev. Dr. Geo. M. Christian, of Newark, N. J., and was attended not only by the Sisters from the community house in this city, but also by associates of the Order from several cities east and west.

At the visitation of Bishop Potter to the Convalescent Home of the Brotherhood of Nazareth, at Priory Farm, which has already been referred to in these columns, a class of seven persons was presented by the chaplain, the Rev. Mr. Spong, for confirmation. The new building, built by Mr. J. Watts De Peyster as a memorial of his grandfather and grandmother, was dedicated by the Bishop at the termination of the service.

The Avenue A. mission of St. George's parishe is maintaining its work in full vigor during these warm days. Services or meetings of some kind are held every night in the week, Saturday alone excepted. These gatherings have fallen off slightly in attendance, owing to the heat, but are spirited and full of interest notwithstanding. The mission fund recently begun has grown to $100.52.

On the opening day of the season at St. George's Seaside Cottage, over 200 girls from the Girls' Friendly Society went down from the city. On the following Monday the first party for a week's stay went down, numbering 38. A number of the members of the St. George's branch attended the opening of the Girls' Friendly Society Vacation House at Cold Spring Harbor. These girls picked 4,000 daisies and brought them back tied up in bunches to their fellow members in the city. The Men's Club will be kept up all summer, and the club rooms are well filled every evening, as the men who are obliged to stay in town find this the most comfortable place to spend their time. The St. George's Free Circulating Library has now nearly 4,000 books upon its shelves. The industrial trade school has just closed after a most successful season. Interesting commencement exercises were held, and prizes were awarded.

On Friday, July 6th, at 11 A. M., a special service was held at the Church Missions House, to bid Godspeed to Miss Lillis Crummer and Miss Lily Funsten Ward, who were about to depart for the China mission. The service was a very interesting one, although, owing to a sudden and heavy rainstorm, the congregation was not large. The Holy Communion was celebrated by the associate secretary, and the address of greeting and farewell to the two ladies was made by him, in the necessary absence of the Bishop of New Jersey, who had been selected for the duty. The speaker's topic was the relation of devout and faithful women to good works, as seen in the cases of several whose names are well-known to the Christian Church, and especially in the remarkable career of Miss Lydia Mary Fay, in the mission to which Miss Crummer and Miss Ward are going. The associate secretary gave many striking details of Miss Fay's labors and success as an encouraging illustration of how much good one devoted woman can accomplish, and told how she had gone to China when about 50 years old, with the lofty ambition of being instrumental under God in bringing, if possible, one young Chinaman into the ministry of the Church to serve in the place of a brother of her own, who had intended to be a clergyman, but died before he could carry out his purpose; how she had become one of the most accomplished Chinese scholars; and how as a result of her school work in the mission she had been instrumental in leading ten Chinamen into the holy ministry.

The summer arrangements of leading churches of the city indicate careful provision for the continuity of ministrations during the heated term, notwithstanding the vacations of hard-worked clergy. The Rev. Dr. David H. Greer, of St. Bartholomew's church, will spend the summer near New Canaan, in Fairfield Co., Conn. The church will not be closed, but, on the contrary, provision has been made for very attractive services. These will be conducted in turn by different clergymen, including Bishop Dudley, of Kentucky, the Rev. Dr. McGrew, and the Rev. Messrs. Robert C. Booth and J. Frederick Talcott. There will be a full choir throughout the summer. The Rev. Dr. E. Walpole Warren, of the church of the Holy Trinity, left the city for his old home in England on July 4th, and will return the last of September. The church will remain open, under the charge of the assistant clergy, the Rev. Messrs. M. G. Thompson and Marion Law. The organist, Dr. Woodcock who is also organist and choirmaster of the cathedral of the Incarnation, Garden City, is making special preparations for greatly improved music in the fall. The rector of old Trinity, the Rev. Dr. Morgan Dix, will spend the summer at Westhampton Beach. The clergy on duty at the church will continue the usual services. The church will remain open daily, as at other times of the year. The Rev. Dr. Wm. R. Huntington, of Grace church, will spend July and August at Mt. Desert, but the church stays open daily, and will be in care of the assistant clergy. The new buildings for Grace chapel, already described in these columns, will be pushed rapidly forward. The Rev. Dr. Arthur Brooks will summer most of the time at his cottage at Menniqua, Pa. The Rev. Dr. Wm. S. Ramsford, of St. George's, spent June, and will spend July, in the woods of New Brunswick, hunting. St. George's is never closed. Calvary church will not be closed. The Rev. Lewis Cameron will have charge during the absence of the rector, the Rev. Dr. H. Y. Satterlee, in Europe. During the summer, the chancel will be altered, and the organ enlarged. The Rev. Dr. G. H. Houghton, of the church of the Transfiguration, never takes a summer vacation, and will personally superintend the parish work right through the heated term. The Rev. Dr. Henry Mottet, of the church of the Holy Communion, will also remain in the city.

The Rev. Chas. R. Treat, of St. Stephen's church, takes August for his vacation, and expects to spend it at Lanesboro, Mass. The rector will officiate in July, and the Rev. S. F. Holmes in August. The Rev. Dr. Henry Lubeck, of the church of Zion and St. Timothy, sailed last week for Europe, and will travel in Germany, returning Oct. 1st. The parish will be in charge of the Rev. Karl Schwartz and the Rev. Dr. Bonham, assisted by a lay-reader. The rector of St. Andrew's church, Harlem, the Rev. Dr. G. R. Van De Water, will spend vacation at Quogue, L. I., where he has a cottage, returning to duty in the latter part of September. The Rev. Gouverneur Morris Wilkins, assistant minister of the parish, will maintain services. The Rev. Dr. D. Parker Morgan, and one of his assistants, will remain on duty in the church of the Heavenly Rest until Aug. 1st. He will make his headquarters near the new summer homes of the parish. During August and September, he will be in England among old friends. The Rev. Arthur H. Judge will then have charge of the parish, and the Rev. W. W. Smith, of the chapel. The rector of St. Mark's church, the Rev. Dr. J. H. Rylance, will spend July and August also in England, leaving the Rev. Richard Cobden in charge. St. Mark's chapel will be open all summer.

Philadelphia

During the absence of the Rev. Robert Ritchie, rector of St. James the Less, the Rev. W. F. C. Morsell will have charge of the services.

The Rev. Leighton Hoskins, assistant priest, and the Rev. W. W. Rutherford will have charge of the services at the memorial church of the Holy Comforter, during the absence in Europe of the rector, the Rev. Stewart Stone.

The Rev. Elliston J. Perot, of St. Stephen's church, Wissakickon, is preaching a series of Sunday evening sermons on "The Prayer Book." A class has been formed for the purpose of giving instruction to the young men of the parish in the history of the American Church.

On the evening of St. Peter's Day, the members of his congregation waited on the Rev. T. William Davidson and presented to him, as "a slight token of his faithful work at the mission of St. John the Divine," a handsome revolving chair for his study. As the Rev. W. F. Ayer is still in ill health, the Rev. Mr. Davidson will have charge of the memorial chapel of the Holy Communion during the months of July and August.

The church of the Holy Spirit, under the pastoral care of the Rev. Samuel H. Boyer, celebrated the fourth anniversary of its organization on Sunday, 1st inst. In the forenoon, the minister in charge preached an anniversary sermon and celebrated the Holy Eucharist; in the evening there was a special service of song appropriate to the coming national holiday, and the Rev. Dr. I. N. Stanger delivered a stirring address to the large congregation present.

In accordance with a custom established more than 60 years ago, the Sunday schools of all the churches and congregations of the Falls, Manayunk, Roxborough, and Wissahickon, celebrated "the Fourth" by holding their annual picnics in the woods. There were 30 schools in all, numbering many thousands of children. Those of the Church were St. James the Less; St. David's, Manayunk; St. Timothy and St. Alban's, Roxborough; St. Stephen's, Wissahickon. No accidents were reported as occuring among any of the various schools.

St. Alban's mission at Olney, is under the charge of the Rev. Dr. Samuel Upjohn, rector of St. Luke's, Germantown, and shows spirited energy and substantial growth. During the year ending April 30, 1894, there were 16 Baptisms and 19 confirmed. The average attendance at the Sunday services is 42. From the convocation (of Germantown) it has received $250, and has raised within the mission, $511.87. The Woman's guild has raised $500, which is held by the warden as the beginning of a building fund to erect a chapel. On Friday, 22nd ult., Bishop Whitaker confirmed a class of 19 persons (the same number as the previous year) and preached the sermon.

On the feast of St. John Baptist, Bishop Whitaker visited the ancient parish of All Saints', Lower Dublin (Torresdale), where he administered the rite of Confirmation to four persons, presented by the rector, the Rev. R. S. Eastman, preached the sermon, and was the celebrant of the Holy Communion. In the afternoon of the same day, he preached in the chapel of the Redeemer, Andalusia, which is also under the pastoral care of the Rev. Mr. Eastman. The Bishop likewise visited the Sunday school there and made a brief address. In the evening of the same day, at the church of St. John Baptist, Germantown, Bishop Whitaker confirmed 18 persons (including 3 from St. Luke's), presented by the Rev. Geo. W. Lincoln, the rector, and preached.

It is now seven years since St. George's mission was established, and carried on under the direction of the convocation of Germantown, by Mr. John Totty, a devout layman of the Church of England who gave his services gratuitously. In this work, he was ably assisted by Mrs. Totty. Services were first held in a frame building on Baker st., but subsequently a lot 97 by 120 feet, at the corner of Venango and Edgemont sts., was donated, on which a substantial chapel was erected, about four years ago, at a cost of $4,000. In May, 1891, this mission was placed under the charge of the Rev. G. J. Burton, who added this work to his duties as minister in charge of Christ church hospital, being assisted by a lay reader, Mr. James Kirkpatrick, a student of the Divinity school; Mr. and Mrs. Totty having returned to England. This arrangement, however, lasted but a short time, as Mr. Burton's other duties forced him to relinquish this work. At this juncture, Mr. Totty learning that the mission was suffering for want of some one to care for it, returned from England, in January, 1893, and took a house in the neighborhood where he could be accessible to the people of the mission. Mr. Totty was licensed by Bishop Whitaker as lay-reader and duly assigned to the work, and he at once arranged for the administration of the Sacraments, and for the presence of an ordained minister every Lord's Day. The neighborhood in which this chapel stands has been, the past year, painfully affected by financial depression and consequent diminution in employment. Notwithstanding these hindrances and discouragements, the work has advanced. During the year ending April 30th, 1894, there were 10 Baptisms; and a class of 14, presented by the Rev. Dr. J. DeW. Perry, president of the convocation of Germantown, was confirmed. The number of communicants enrolled is 62, and there are 80 scholars in the Sunday school. The mission has received $250 from the convocation, and offerings within the mission amounted to $840.87. There is a free reading room in the basement of the chapel, a chapter of the Brotherhood of St. Andrew, a Ladies' Mite Society, and a Mothers' meeting. On Sunday morning, 1st inst, occurred the ordination service of Mr. Totty, as recorded elsewhere. Bishop Whitaker in his address feelingly alluded to the helpmate of the candidate, saying that, though she has not been formally set apart, yet she still serves as a deaconess to the people.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY.—St. Gabriel's School and Kindergarten of Calvary church, at 1159 Jackson Boulevard, closed for the summer last week. It will be opened again in the fall, under the management of the same teacher, Miss Kate Bishop, and arrangements will be made next term to take boarding pupils under ten years of age.

Trinity church, the Rev. John Rouse, rector, is to have a parish house built on the lot, 44x100, east of the church. The parish owns the lot, and certain friends have offered to give, as a memorial, the cost of erecting the building, which will be three stories in height and Gothic in style, to correspond with the church.

Work has begun on the new parish house and rectory for Christ church, the Rev. A. L. Williams, rector. The present church building will be moved to the rear of the lot, and part of it used for a chancel. Services meanwhile are being held in the Woodlawn Park Club Hall.

The sixth annual picnic of the people connected with the Mission House of the Sisters of St. Mary, was given at Kemper Hall, Kenosha, June 27th. The day was perfect. The Chicago and Northwestern Railway gave free transportation to 250 people, chiefly mothers and young children. Both public and private conveyances were put freely at the service of the party for the trip to and from Kemper Hall, and by ten o'clock the lawn, the play-ground, and the lake front were well occupied. The people of Kenosha contributed most generously for the pleasure and comfort of these people, some of whom had not been out of the city for ten years. Long tables were spread for lunch in Armitage Hall twice during the day, and the abundant provision sufficed to give every mother a bag of sandwiches to take home. There were 31 babies in the party, real babies in long gowns, beside the unnumbered small toddlers who might well be called babies. The tiniest and youngest of all, a poor little man of four weeks, was evidently finding life in Chicago such a burden that it was decided to give him and his mother a full two weeks instead of one day in the country, a generous friend in Kenosha offering to pay the board.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Gilbert consecrated recently three new churches: St. Paul's, Glenwood; St. Paul's, Pipestone; and St. James', Dresbach; the latter costing $2,000. The completion of this building is due largely to the unremitting efforts of the Rev. Thos. K. Allen.

Calvary church, Rochester, is going to spend some $1,500 on improvements this summer. Amongst them will be a tower, new seats, and other material changes. This church, under the pastoral care of the Rev W.W. Fowler, has made rapid strides forward during the past few years.

In recognition of the faithful services performed by the Ven. Archdeacon Appleby at Pipestone, the parishioners entertained the archdeacon at dinner, and afterwards presented him with a handsome silver tray and dish. The gift is highly appreciated.

The Rev. T. J. McGougle, of Viscount Hill, Hawkstone, Shropshire, England, has been appointed by Bishop Gilbert as rector of St. Paul's church, Pipestone.

The Ven. Archdeacon Appleby reports that there will be a large harvest for the Church amongst the Finns. In visiting the Mesabe Range he found that they were "Episcopalians."

ST. PAUL.—Mr. E. Robert Bennett, of Nashotah, has been appointed lay reader to the St. Phillip's mission for colored people, recently opened here.

The Rev. August Andrew, who has for some time past been laboring amongst the Swedes in Litchfield, has gone to Spooner, Wis., to enter upon similar work amongst his own countrymen.

Bishop Gilbert has returned from the East; during his visit he preached the baccalaureate sermon at Fairfield Seminary N. Y., and gave the address at Hobart College commencement, under the auspices of the Associate Alumni. His principal mission East, however, was to arrange the details in connection with St. Clement's church, mentioned in last week's issue of THE LIVING CHURCH. The generous donor of $25,000 is Mrs. J. A. Eaton, widow of the late Rev. Dr. Eaton, for many years rector of St. Clement's church, New York, who desired to build a memorial church in Minnesota. Although Emmanuel mission will be merged into St. Clement's, yet the Rev. E. Dray will continue to act as priest in charge. It is only leased ground whereon the chapel now stands, and as Bishop Gilbert had two lots offered him a few blocks from its present location, it was decided to erect the new church on these lots and move the mission there. The site is close to the episcopal residence, in a lovely portion of the city, and the outlook for a large neighborhood is very bright. While St. Clement's will be known just now as the Bishop's church, it will eventually become the cathedral. Mr. Cass Gilbert has been selected as the architect. The church will be stone and of Gothic style; work upon the new building will be at once commenced. It is a source of great pleasure to Churchmen throughout the city to know that Bishop Gilbert will have a church befitting his office and dignity, and one that he can really call his own, whence all the work of the city can radiate.

Massachusetts

William Lawrence, S.T.D., Bishop

SOMERVILLE.—The 25th anniversary of the rectorship of the Rev. George W. Durrell was recently observed. He was given a reception by his parishioners at his own home. A purse of money was also given him. The clergy present were the Rev. Drs. Abbott and Shinn, and the Rev. Messrs. E. A. Rand, N. K. Bishop, and G. Sherman Richards.

NEWBURYPORT.—A bronze tablet to the memory of Mr. Nathaniel Foster, has been placed by his children in St. Paul's church. For 59 years Mr. Foster was connected with this historic parish, and for 50 years was its senior warden.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

As indicative of the missionary character of the work in this diocese, we clip the following figures from a summary of the archdeacon's report for the two years from May 1, 1892, to May 1, 1894: Places visited in '92-3, 26, in '93-4, 41; visitations, 261; services, 427; Baptisms, 45; presented personally for Confirmation, 26; celebrations Holy Eucharist, 189; pastoral calls, 1,507; missions conducted, 10; sermons, addresses, etc., 378; guilds organized, 11; presided at business meetings, 38; number of miles travelled, 39,597. This does not include amounts taken in pledges toward clergy support and other purposes. Bishop Atwill holds that the bishop is the pioneer missionary of the diocese, and he is making this phase of his great office felt in his large jurisdiction. No place is too small, nor too poor, but wherever there is an opening, there the Bishop is found. With such an earnest and true conception of the missionary spirit, the diocese of West Missouri has shown an increased activity in missionary enterprise year by year.

New York

Henry C. Potter, D.D., LL.D., Bishop

MARLBOROUGH.—At a meeting of the Clericus of the Highlands, just held at Christ church, the Rev. Dr. Applegate of Newburgh, read a paper on "Personal Being." The sessions will recommence in the autumn. On the afternoon of Sunday, June 24th, the Bishop administered Confirmation to a class of 25 persons in this church.

MONTROSE.—The occasion of the Bishop's visitation of the church of the Divine Love, was also the 25th anniversary of the laying of the corner-stone of the church. The Bishop confirmed 31 persons, after which congratulatory addresses appropriate to the anniversary were made by Mr. Cortland De Peyster Field, the Ven. Archdeacons Van Kleeck and Thomas, and the Bishop. The rector, the Rev. Gouverneur Cruger, was complimented on his long and faithful work. In the evening the parishioners were entertained by the rector and Mr. Field.

PIERMONT.—Trinity church has undergone great improvement during the past year. Gifts have been received of chancel furniture, including a carved prayer desk, an angel lectern of brass, a brass altar rail, carved oak choir stalls and a marble altar. The floor of the chancel has been tiled and a baptistery and marble font provided. Other improvements have taken place in the interior and a fine stone tower has been added to the church. At the visitation of the Bishop on the 4th Sunday after Trinity, a large class was presented for Confirmation by the rector, the Rev. F. Ward Dennis.

LARCHMONT MANOR.—The new edifice of St. John's church, the corner-stone of which was recently laid, will be in early English Gothic with low walls and heavy buttresses. It will be 38 by 92 feet with sittings for 300 persons. At the corner a fine square tower will rise to a height of 60 feet, with angle buttresses, and a turreted top. A picturesque old English gabled porch will give entrance. The material used in the walls is rough-faced granite. The interior will be finished in quartered oak, including the furnishings. There will be three memorial windows in the chancel, and tasteful colored glass in the nave. In the transepts will be the vestry and choir room. This fine edifice is the result of growth from a summer chapel, formerly under the charge of St. Thomas' parish, Mamaroneck. The vestry contemplates permanent parochial work, in keeping with the growth of the locality. The church is placed upon an ample plot of ground 200 by 226 feet, allowing for future enlargement and parish buildings.

MT. VERNON.—Sunday, July 1st, was a very joyful day for parishioners of the church of the Ascension, as the mortgage on the church was burned on that date by the rector, the Rev. F. M. S. Taylor, and they now have their handsome church property without a lien against it. When the rector undertook the final liquidation of the mortgage, it was thought to be an impossible task, in the present general financial stringency, but, as it has been in regard to the remarkable growth of this parish, so was it here: God's blessing was vouchsafed and the task achieved. At the last meeting of the vestry it was decided to build a parish house immediately, and the plans under consideration promise that it shall be one of the most complete in the diocese.

An interesting ceremonial took place on the 4th of July in the old churchyard of St. Paul's church, which contains the graves of a number of men who fought in the Revolutionary War. Their descendants have formed an association, which decorate the graves on the occasion of the Nation's birthday. Services were held on the historic green, in front of the church, known as the "Commons." In this church, Gen. Washington once attended worship during the Revolution.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The second annual council of the Daughters of the King in this diocese assembled in Christ church, South Pittsburg, on Tuesday evening, June 12th. Evensong was said and an address of welcome delivered by the rector, the Rev. Chas. T. Wright. On Wednesday morning, after Matins, the charge to the members of the order was delivered by the Rev. Geo. F. Degen. Bishop Quintard who takes a deep interest in the growth and welfare of the order in his diocese, was to have performed this office, but being kept at home by illness, delegated it to Mr. Degen, and sent to the council by him his apostolic benediction. At the afternoon session, the annual reports of the president, secretary, and treasurer, showed that there are now ten chapters in Tennessee, one new one having been organized during the past year. The president had maintained an active correspondence with the different parishes, endeavoring to spread information about the order and to induce the formation of new chapters.

The following officers were elected for the ensuing year: President, Miss Mary Owen; vice-president, Miss Minna L. Wendel; secretary and treasurer, Miss Clara J. Grass, of Nashville; counselors, Miss Lulie Cunningham and Miss Augusta Downing. At night, after Evensong, the Rev. J. L. Scully preached. On Thursday admirable papers were read, on the "Personal religious life of members," by Miss Lulie Cunningham of Nashville, and on the "Model Bible class," by Miss Minna Wendel, of Brownsville. Both papers were followed by discussion. The Query Box was full of interesting questions concerning the practical workings of the order, some of which were answered by the president, and others by the clergy present. At four o'clock the Rev. Mr. Scully organized the council into a Bible class and gave a practical demonstration of his method of working such classes. At night a pleasant reception was given by the local chapter, at the village inn, which was largely attended by the citizens generally. On Friday morning Bishop Gailor celebrated the Holy Communion and preached a stirring sermon, after which the council adjourned *sine die*. The exercises of each day began with a low Celebration at 6:30 A. M., and a deep spiritual tone marked all the discussions and papers. The music at all the services was furnished by the Brotherhood of St. Andrew. After the adjournment, carriages were provided for the visitors, and an excursion was made to the summit of the mountain, whence an extensive and beautiful panorama rewards the patient climber. Although the parish in South Pittsburg is a rural one, it is in a thriving condition, and this prosperity is largely due, under God, to the harmonious and active work of the Daughters of the King and the Brotherhood of St. Andrew.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—St. Clement's church, the Rev. R. Edmund Pendleton, rector, has lately received the annual reports of the various parish chapters. The Brotherhood of St. Andrew has many members who have aided as lay readers, choristers, and servers at the altar. The St. Nicholas chapter is composed of boys, who have contributed food gifts to St. Martha's Sanitarium and St. Giles' Home for Cripples, and have raised $24. The report of the Sunday school guild chapter shows 28 classes, 30 teachers, and 451 scholars. The regular offerings of the Sunday school have aggregated $187.11 and on Easter the offering was $135.18. Another organization, the Ladies of St. Clement's, numbering 22 women, has made 13 quilts and 60 miscellaneous articles, paid $130 to the parish treasurer, supplied $50 towards the interest on the church lots, offered at Easter $90, and contributed to the missionary box sent to Raleigh, N. C. The Daughters of the King, St. Agnes' guild, the Good Workers, and the Holy Child Chapter, have done very efficient service and raised funds for various objects. The St. Agnes guild have started a guild library which already numbers 100 volumes. On Whitsunday a handsome embroidered crepe chasuble was received by the rector as a gift from two parishioners, and at the same time, Miss Frances Ward, of the altar chapter presented the church with a tastefully embroidered re preaching stole, a maniple, burse, and chalice veil.

At St. Ann's church, the Rev. Reese F. Alsop, rector, a window memorial of Mrs. Mary L. Alsop has been recently placed. It is on the north side of the church, and was executed by J. Hardman & Co., London. It is an exquisite piece of work based upon Hoffman's well-known picture of Our Lord Blessing Little Children. Below the figures is the legend: "Suffer little children to come unto Me, and forbid them not," continued in the trefoil over the group, "for of such is the kingdom of heaven." The execution is very carefully carried out in every detail and the tone and coloring are soft and pleasing.

St. Christopher's Day Nursery, which is cared for by St. Ann's parish, has now removed from its old quarters and entered its new home, No. 283 Hicks st., which was provided through the generosity of Mr. Wm. G. Low. This building formerly a residence, has been thoroughly renovated and adapted to its new use as an institution. The nursery is in the third year of its history, and cares now for from 30 to 40 children daily. Mrs. Amelia Glazier is matron, assisted by her daughter, Miss Jennie Glazier, who directs the kindergarten. At the opening of these new quarters very interesting services were held, Archdeacon Alsop presiding, and Mr. Low speaking of the excellent work which is accomplished by the nursery.

The Rev. Wm N. Ackley, of Narragansett Pier, R. I., has accepted the rectorship of St. Andrew's church, Brooklyn, which was made vacant by the death of the Rev. W. A. Fiske, LL. D., in the early spring. A new church building is in process of erection, the corner-stone of which was laid on Memorial Day.

California

William F. Nichols, D.D., Bishop

The magnificent organ presented to Grace church, San Francisco, by Mr. F. Searles in memory of Mrs. Hopkins, was formally received and dedicated by Bishop Nichols at a special service, June 22nd. It was built by Treat, and two years has been spent in its erection. Mr. Trewett, the organist, of Boston, came for the special purpose of presiding at its opening, and under his skilful hands the instrument displayed its splendid capacities.

On Sunday, June 24th, at St. John's church, the Rev. W. I. Kip, grandson of the first Bishop of the diocese, was ordained priest. He was presented by the rector, the Rev. Dr. Spalding, at whose school he graduated at the head of his class. At the State University he distinguished himself, and was chosen by the faculty to deliver the Latin oration when Horace Davis was inaugurated as president. At the Episcopal Seminary, New York, he came out as head of his class, and was declared by the dean to be the best man of his year. He is professor of logic and dogmatic theology in the new theological school, San Mateo, and is also in charge of a new mission in the city. An average of 100 boys and 20 men attend every night, and there is a good attendance at the services.

Trinity church is to receive a very beautiful altar cross on St. Peter's Day, presented by the ladies of St. Mary's guild. It is 52 inches in height, and measures 24 inches across the arms. The shaft is square, measuring two and one half inches each way in cross-section. This beautiful altar decoration rests on four large claw-shaped feet, and the shaft rises from a two-story base in Gothic design. The lower portion of the base, which is 13 inches in diameter, has 12 pointed arches, forming shrines for the twelve Apostles. The upper portion is in form of four Gothic arches representing "the passional," a collective name for the four Gospels. From the domed upper surface of these four arches the shaft springs. The face of the shaft is finished in a diamond pattern, inclosing a rich arabesque design. The extremities of the cross bar and the apex of the shaft are finished in graceful scrolls of solid metal. At the intersection of the arms and shaft there is a rectangular medallion within which are rubies, opals, amethysts, carbuncles, topazes, and crystals. These gems are the gifts of the ladies of the guild, and many of them have been taken from heirlooms and old pieces of jewelry made at a time when much larger stones than are now used were in fashion. The cost of the cross without the gems is $700; with them, it would be difficult to name the value. From the centre of the cross, alternating straight and flame-like rays project.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The 70th Commencement of the Theological Seminary of Virginia began on Wednesday, June 27th, with the alumni meeting. At 8 P. M., the annual missionary address was delivered by Bishop Capers. On Thursday, June 28th, the essays of the graduating class were read in the morning, and in the afternoon the diplomas were conferred upon the graduates, the Rev. Dr. Tucker making an address. On Friday, June 29th, the ordination services mentioned elsewhere were held, Bishop Newton preaching the sermon. Dr. Crawford, professor of Hebrew, has been given leave of absence for one year, and the Rev. Samuel Wallis has been appointed to take his classes in the interim.

June 27th, the alumni meeting of the Virginia Seminary was held in the chapel, Bishop Whittle, the President, presiding. Bishop Newton and Dr. Lloyd, of Lynchburg, were elected honorary members. A short service was held, after which the Rev. J. B. Perry delivered an essay on "Some characteristics of Christian influence." A proposition to raise $50,000 for the endowment of a chair for instruction in Applied Christianity, was discussed at some length. The Rev. Henry L. Jones, D.D., of Wilkesbarre, Pa., was elected essayist for the next meeting.

The same day, the Education Society Board also met. Some changes were made in its by-laws. The receipts were reported as sufficient for expenses, which were about $10,000, and better arrangements were made for the library. The Board deemed it advisable to dispense with the preparatory school, its object having been accomplished. Candidates for Holy Orders will in future attend such colleges as their bishops may select, and arrangements will be made by which the expenses of those needing it will be paid by the Education Society. The preparatory school has been in existence some 30 years.

New Jersey

John Scarborough, D.D., Bishop

LINDEN.—Grace church was consecrated on Sunday, June 17th, by the Bishop. The instrument of consecration was read by the senior warden; the sentence of consecration by Mr. J. A. Dix, of Elizabeth. The Bishop preached the consecration sermon, and celebrated the Holy Communion. The land on which the church stands was a gift of Mr. Walter Luttgen, of New York, who has a summer residence in Linden, and who paid off the whole indebtedness on the church, thereby making its consecration possible. The Rev. Joseph A. Nock, diocese of Newark, will enter upon his duties as rector of Grace church, Linden, on Sept. 1st.

ROSELLE.—A new chancel has been completed in St. Luke's church, the Rev. Dr. Malcom, rector, which improves the proportion of the building. A class of young men was presented for Confirmation.

TRENTON.—Every dollar of indebtedness has been paid off by St. Paul's parish, the Rev. J. McAlpine Harding, rector, and the erection of a new parish building in the rear of the church is contemplated.

The enlargement of St. Michael's chapel is among the improvements planned. A chancel will be added to the present building, and a parish house built in the rear of the chapel.

The rector of Trinity church, the Rev. H. M. Barbour, has foregone his contemplated trip abroad this summer, his presence being demanded at the repairing and beautifying of the church, and the great and needed changes in the interior of the building.

A class of 15 persons was presented for Confirmation in Christ church, the Rev. E. J. Knight, rector, on June 20th, being the third class in less than a year. There have been more Baptisms in Christ church than in any other parish in the diocese in the past year. There is an increasing demand for more room; and a new church must be built shortly. The mission in South Trenton is doing a good work in a modest and quiet way.

Kansas

Elisha S. Thomas, D.D., Bishop

The Bishop has just returned from a long visitation. He has consecrated St. Mark's church, Oskaloosa, costing $35,000, and built of brick. This work is under the Rev. Joseph Mayon, now a deacon, formerly a minister of the Congregational church in Topeka. Trinity church, Eldorado, a neat frame structure costing $1500, the Rev. R. W. Rhames in charge, was also consecrated.

Two new churches, St. Peter's, Pittsburg, and St. Paul's, Chetopa, are awaiting consecration.

A new mission at Eureka has been organized.

The Bishop's Confirmations at this date are already 35 per cent larger than last year, and he reports an unusual interest in the Church wherever he goes. The College of the Sisters of Bethany, and St. John's Military School at Salina, report a small balance in the treasury, although so hard a year for all schools.

Christ Hospital, Topeka, gave patients the past year 5,324 days' treatment, out of which 2,165 were for charity. The hospital is undergoing repairs to the amount of $1,500. Dean Millspaugh was elected its chaplain and one of the trustees at last meeting.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Rev. G. W. S. Ayres, rector of St. Paul's, Mayville, had a celebration of the Holy Eucharist at 8 A. M. Sunday, July 1st, at the new chapel of the Good Shepherd, Chautauqua, and, being priest in charge, will continue a weekly Celebration during the season. The chapel, which has been erected especially for the accommodation of Church people summering at Chautauqua, was formally opened on Monday, July 2nd, with special services by the Bishop, assisted by the Rev. G. W. S. Ayres, and the Rev. Messrs. A. Sidney Dealey, J. D. Herron, Chas. H. Smith, J. McKinney, W. W. Rafter, and Jesse Brush. The choir and organist of St. Paul's, Mayville, rendered the musical portions of the service. A large congregation was present, including the M. E. bishop, Vincent, and other prominent ministers of the denominations.

June 20th and 21st, the diocesan branch of the Woman's Auxiliary held their quarterly session in Zion church, Avon. Mrs. Halsey presided; the secretary, Mrs. W. E. Plummer, Jr., and the treasurer, Mrs. Chamberlain, being also present; 19 parishes were represented. The proceedings began with a missionary service in the evening, conducted by the rector, the Rev. H. F. Darnell, who also addressed the members of the Auxiliary. On Thursday morning there was a celebration of the Holy Eucharist, at which the delegates present received. Business meeting followed, in the course of which interesting reports were read from various branches, together with a paper prepared by Miss Lucy Ellen Guernsey and read by Mrs. Potter, of Rochester, on the claims of diocesan missions. Miss Skellie addressed the meeting in behalf of the "poor whites" of North Carolina, and of the Indians of White Earth Reservation. The Bishop led in the noon-tide prayer for missions and subsequently addressed the meeting on the dangers of the present age. The delegates were most hospitably entertained by the Church people of Avon.

SUSPENSION BRIDGE.—Founder's day at DeVeaux College was observed on Tuesday, June 19th. The exercises of the day began at 10:30 A. M., with the dedication of the chapel of St. Ambrose, comprising the upper portion of the new structure just finished. The office of dedication was said by the Bishop, and Morning Prayer by the Rev. Wm. F. Shero, chaplain of the college. The Bishop, taking as his key-note. the opening verses of Ecclus. xliv, pronounced a eulogy upon the life and gift of Judge DeVeaux, the founder of the college, and then proceeded at some length, made necessary by the circumstances of the occasion, to refute aspersions thrown upon the policy pursued by the Board of Trustees, and to vindicate that policy. The Bishop very clearly showed that the intention of Judge DeVeaux was not to establish an asylum, but a "college," and that this intention was so understood both by the diocese of Western New York and the legislature of the State, and that the admission of what the Bishop termed "by-pupils," *i. e.*, those paying for tuition, etc., was after the example of the famous English public schools, a decided advantage to the foundationers of DeVeaux as well as to the by-pupils themselves. There were present at the public exercises 26 of the diocesan clergy besides the Bishop, and a large gathering of the laity. Diplomas were presented to the graduating class by President Coe. The orations of the graduates were of a high order of literary merit, and were well delivered. Corporal Richmond was declared to be "head boy" for the year, to whom the mathematical (gold) medal was also presented. Mr. Richmond was the receiver of this medal last year also. The Haile gold medal, for excellence in sacred studies, was presented to Lieut. Cole, and the alumni medal (gold) for English composition, to Capt. Reynolds. The drill in the afternoon, under supervision of Lieut. Nullen, N. G. S. N. Y., was excellent. Altogether this was one of the brightest days DeVeaux has ever seen.

BUFFALO.—On Wednesday, June 27th, the corner-stone of the new building for the Church Home, a description of which recently appeared in these columns, was laid by the Bishop, attended by the local clergy, the deaconesses, board of trustees, associate managers, and a large assemblage of Church-folk. The musical portions of the service were rendered by the united vested choirs (mixed) of Grace and St. Mark's parishes, under the conductorship of the Rev. W. Bedford-Jones.

MEDINA.—A handsome litany desk of carved oak, from the factory of R. Geissler, has been presented to St. John's by the Misses Harriet A. and M. Adda Cornes, and Mrs. Clarence W. Holmes, in memory of their mother, Mrs. Harriet Hubbard Cornes, who died May 20th, 1893, full of grace and of years.

MAYVILLE.—The Bishop made a visitation to St. Paul's church on the evening of July 2nd, when the rector, the Rev. G. W. S. Ayres, presented a class of 21 persons for Confirmation, six of whom had been baptized the Sunday previous. This parish is in excellent condition. There was present at the above service, besides the Bishop and rector, the Rev. Jesse Brush, a former rector.

Olympia

At the church of the Holy Communion, Tacoma, 45 persons were recently confirmed by Bishop Barker, of Western Colorado. These, with the class of 31 confirmed last season, make 96 persons that have received Confirmation in the parish within a little more than a year, being the largest number confirmed during the same period in any parish of the jurisdiction. There are well-attended daily services, including a daily celebration of the Holy Communion. There is also a large surpliced choir. This parish is a comparatively new one, having been in its present new church only about 18 months. The growth has been steady and the activities manifold. The rector, the Rev. Dr. Jefferis, is now endeavoring to obtain a suitable boat upon which to construct a floating chapel to be used in missionary operations along the 1,000 miles of coast line of Puget Sound.

SEATTLE.—St. Mark's church, the Rev. D. C. Garrett, rector, Bishop Barker visited again June 17th, and confirmed eight; making 59 confirmed in St. Mark's church since Jan. 1st. July 1st completed four years' rectorship, during which time there have been 191 confirmed and 187 baptized; communicants received from other parishes, 276; net increase in number of communicants, 230, present number, 424.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—On Wednesday, June 27th, Bishop Paret appointed two committees of clergymen and laymen to meet the financial question of the proposed division of the diocese of Maryland. The committee on the proposed diocese of Maryland includes the Rev. Messrs. J. S. B. Hodges, S. T. D., J. Houton Eccleston, C. George Currie; Messrs. Chas. D. Fisher, C. Morton Stewart, Julian LeRoy White, and Wm. Keyser. The committee on the proposed diocese of Washington includes the Rev. Messrs. Randolph H. McKim, D.D., Alexander Mackay-Smith, Alfred Harding; and Messrs. Henry E. Pellew, Lewis J. Davis, S. W. Tulloch, and H. K. Viele.

The bequest of $5,000 made by the late Mrs. Hannah B. Gaither to the Domestic and Foreign Missionary Society, was held to be valid by Judge Morris, in an opinion in the United States Circuit Court.

Miss Anna Booth Balch, third daughter of Rear-Admiral George Beall Balch, U. S. N., was wedded on Tuesday, June 26th, to the Rev. George William Lay, of Concord, N. H., second son of the late Rt. Rev. Henry C. Lay, Bishop of Easton. The ceremony was performed in the church of St. Michael's and All Angels. The Rev. C. Ernest Smith, rector of the church, read the betrothal service. Bishop Paret performed the marriage ceremony and pronounced the benediction. Mr. and Mrs. Lay left for New York, whence they will go to Europe. Their home will be in Concord, N.H.

The will of Miss Emma Jones, who died in Washington, D. C., June 18th, was filed for probate in the Baltimore Orphans Court, June 26th. Ground rents aggregating $262 are bequeathed by the testatrix for the support of the rector of St. John's church, Beltsville, Md. The Rev. Peregrine Wroth, rector of the church of the Messiah, Baltimore, and the Rev. A. J. Smith, assistant rector of the church of the Ascension, Washington, D. C., each receive $500.

REISTERSTOWN.—The closing exercises of Hannah More Academy were held on June 19th. A large number of guests crowded the Commencement hall, and enjoyed the addresses and music of the pupils. Bishop Paret occupied the place of honor. Thirteen clergymen were in attendance. The Commencement was the first since the death of the Rev. A. J. Rich, who was principal of the school for about 45 years. Tributes to his memory were made in several of the addresses. The Rev. Alex. M. Rich read out the list of awards, and the prizes were conferred by the Bishop. The Rev. J. H. Elliott, of Washington, D. C., made an address. A memorial window to the late Rev. A. J. Rich will be erected in St. Michael's chapel, in the grounds of Hannah More Academy, near Reisterstown, by the Alumnæ Association of the school. A Gothic altar will be erected by the association, in the chapel, in memory of the late chaplain of the academy, the Rev. P. Du Gue Trappier. On July 5th, which was the first anniversary of the death of Dr. Rich, a reredos of Caen marble was erected to his memory in All Saints' memorial church.

HAGERSTOWN.—The closing exercises at Grammar School College of St. James' took place on Wednesday, June 20th, in the chapel of the college. Mr. Bernard Carter, of Baltimore, made an address to the pupils. The Commencement exercises were followed by a lawn tea, and later by a dance in the hall.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The new memorial altar and reredos recently erected in St. Paul's church, Selma, is the gift of Mrs. George O. Baker, as a memorial of her husband. The altar rests upon a mosaic floor, and is a combination of marble and mosaic. In the mosaic panels the Greek cross and ivy are deftly combined, and so graded in color that the color of the leaves and the white of the lilies aid in supporting the more brilliant tones of the drapery and wings of the figure of "the angel of the Resurrection," which forms the main feature of the reredos. This beautiful piece of work was designed by Messrs. J. & R. Lamb of New York.

The new Trinity church, Florence, the corner-stone of which was laid by Bishop Jackson, on Ascension Day, will be built of brick, with its exterior walls faced with select pressed brick. The estimated cost is between $5,000 and $6,000. The church is to be cruciform in shape, with a tower at the corner, the chancel in the east, with a seating capacity of about 550. Most of the windows will be memorials. The architect is Mr. M. A. Kirby, of Memphis, Tenn. When the building is completed the Church people of Florence will have a beautiful little church.

The Rev. P. Wager writes from Sheffield, under date of July 5th, as follows:

"Grace church was struck by lightning this A. M and destroyed; not even a book saved. Altar, two lecterns, organ, font—a gift of Sunday school class Easter, wardrobe, book-case, altar linen, Communion vessels, alms basins (2), Bible, two new Prayer Books, five new Tucker Hymnals, gifts from "Helpers," 30 new Prayer Books, Sunday school banners, altar cross and vases, my stoles (3), surplice, cassock and cotta, all gone. There was due on it $1,000 to the American Church Building Fund Commission, which was covered by insurance. The little flock have not one cent to begin to rebuild. Will get a room for service. We ask for aid."

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

CHESTER.—St. Luke's church, the Rev. G. C. Moore, rector, has keenly felt the stringency of the times, and has suffered financially more than in any other way. Church attendance both on Sundays and during the week has been 20 per cent. better than during the previous three years; and during the present year the poor and the unemployed have been aided fourfold more than at any former period; meanwhile offerings for general missions have increased more than 50 per cent. over the amount previously given.

KENNETT SQUARE.—When the Rev. Thos. Burrows resigned from St. John's, New London, he also ceased his ministrations at the church of the Advent in this community. Bishop Whitaker thereupon appointed the Rev. Thos. Dickinson as rector of this parish; a generous pledge by a member of the congregation permits a resident rector, who is to devote his entire time to the work of the parish.

ITHAN.—Since March, 1893, the Rev. W. S. Baer, rector of St. Martin's church, Radnor, has conducted mission services in this village on Sunday evenings, continuing the work begun by the rector of the church of the Good Shepherd, Rosemont. During the past two months the services have been exceptionally hearty, with an average attendance of 45. New cards have been printed containing all the evening chants, versicles, etc., and the people join heartily in what a short time ago was new to them. One fact worthy of notice is a preponderance of men in attendance. Cottage meetings during the past winter were very successful as regards the number present. In all there were 23 of these meetings held, against 19 the previous season of the year. This mission receives no aid from convocation.

Connecticut

John Williams, D. D., LL.D., Bishop

The 68th annual Commencement of Trinity College was held June 28th, at Proctor's Opera House, Hartford. Prayers were read in Christ church, by President Geo. Williamson Smith, at 10 o'clock. The salutatory was delivered in Latin, by Cameron J. Davis, of Watkins, N. Y.; other speakers followed. The valedictory was given by Nathan Pratt, of New Britain, Conn. Before announcing the degrees conferred, Dr. Smith said that the three Holland prize scholarships of $600 each, were awarded for the best general standing during the past year, to Edward Myron Yeomans, of Andover, Conn., and Jonathan Mayhew Wainwright, of Hartford, both of the incoming senior class, and to Robert W. Curtis, of Hartford, of the incoming junior class.

The following honorary degrees were conferred: Master of Arts, *honoris causa*—Sherman W. Adams, LL. B., Harvard; Abraham H. Robertson, B. A., Yale, LL. B. Columbia, New Haven.

Doctor of Laws, *honoris causa*—The Hon. Joseph R. Hawley, LL. D., Hamilton and Yale, United States Senator from Connecticut.

Doctor of Divinity, *honoris causa*—The Rev. William R. Churton, M. A. and B. D., Cambridge, Fellow of King's College, Cambridge, England; the Rev. Geo. W. Douglas, of the class of 1891, D. D., Hobart, Washington, D. C.; the Rt. Rev. Arthur C. A. Hall, M. A. and D. D., Bishop of Vermont.

At the close of the exercises, the entire house arose and joined in the Doxology, after which the benediction was pronounced by the Rev. Dr. Smith.

At 2 P. M., nearly 200 of the alumni and guests of Trinity College sat down to the Commencement dinner. Mr. Percy S. Bryant, president of the alumni association, acted as toastmaster. The first toast, "Trinity College," was responded to by Dr. Smith. After passing around the handsome silver loving cup, Dr. Smith noted the increased reputation of the college as attested by the fact that twenty States were represented in college last year. Among the Trinity graduates who had attained honors since the last Commencement Dr. Smith mentioned: Shepard, '91, who won the $100 prize and graduate fellowship at the General Theological Seminary; Haight, '91, who passed the first examination among 192 competitors at the New York Law School; Finch '91, who received the third appointment to Bellevue Hospital from the College of Physicians and Surgeons; Graves, '92, winner of the $100 Townsend prize oration at the Yale Law School, and Childs, '86, who received a fellowship at Johns Hopkins.

Mayor Brainard, who responded to the "City of Hartford," rehearsed the attitude of Hartford towards education and gave an account of its educational institutions, at the head of which he placed Trinity. Other toasts were given and responded to. The President and Mrs. Smith gave a reception in the evening.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The convocation of Detroit met on Thursday, June 28th in St. Paul's church house, Detroit. It was the first session of the convocation since the passing of the new missionary canon at the diocesan convention. The dean, Dr. Joseph H. Johnson, presided; 38 members were in attendance, a larger number of laymen being present than usual. Towards the establishing of mission services, clerical and lay, at various points throughout the convocation, a committee of three was appointed on each railway line radiating from Detroit. The members of each committee are to make personal visitation on the line of railway committed to it, and to arrange for services when practicable by the aid of those who volunteered, both clergymen and laymen, for this duty. Steps were taken to provide such mission workers with tracts and helpful literature for distribution. Arrangements were made to secure a horse for the missionary in Oakland county. The next meeting of the convocation (embracing now only the counties of Wayne, Oakland, Macomb, and St. Clair) will be at Marine City in the early autumn.

In accordance with the canon passed at the last convention, the counties of Hillsdale, Lenawee, Monroe, Jackson, Washtenaw, and Livingston have been formed into what will be known as the Southern Convocation. The Rev. Henry Tatlock, of Ann Arbor, is dean by appointment of the Bishop. On Tuesday, June 26th, the first meeting of this convocation was held in St. Stephen's church, Hamburg, the Rev. Dr. Stonex having invited the clergy and delegates to meet there, and assist in celebrating the fiftieth annual anniversary of the opening of the church. There was a celebration of Holy Communion at 10:30, when the rector read a very interesting history of the parish, and Dean Tatlock gave a short address. In the afternoon, the clergy and delegates met for business, and elected Hon. J. O'Donnel as treasurer, and the Rev. W. R. Blachford, of Tecumseh, secretary, after which there followed some discussion, and one or two resolutions, relative to the extension of missionary work within the bounds of the convocation. An evening service was held, at which there was a good congregation. Three clergymen of the convocation delivered short addresses.

ST. JOHN'S.—In the face of the prevailing financial difficulties and business depression, the past year, ending May 31st, has been one of remarkable prosperity and substantial growth in St. John's parish. A year ago the society were holding services in the little chapel, which had been partially destroyed by fire and repaired; now they are worshiping in a church that cost not less than $12,000. There have been raised and expended within the parish for church building, salaries, current expenses, etc., $8,299 26; for diocesan objects, missions, etc., about $75; for general missions, about $25; making a total of about $8,400. The report for the last year showed a property valued at $4,000; according to the report this year there is property valued at $15,000, on which, however, is a mortgage indebtedness of $4,000, the payment of which is practically provided for. The parish is thoroughly organized. There are five societies, every one of which is a working society. St. Katherine's guild, composed of 18 young ladies of the parish, has turned into the church's treasury the past year $104 50. St. John's guild, composed of 20 ladies of the parish, has contributed $191 69. The Ladies' Aid, 15 members, has raised and expended for the church $282.81. During the past winter this society also did considerable charitble work. The Woman's Auxiliary has recently been revived. St. John's chapter of the Brotherhood of St. Andrew is composed of 15 men, who have been executing the work laid out for the society in the most faithful manner. To the active, united, harmonious efforts of these societies, together with those of other officers and members of the parish, is due the truly remarkable material growth in the year past. Great credit is also due the Rev. R. D. Stearns, who, during the last months of his rectorate in this parish, did so much to inaugurate a movement which has borne such a rich fruitage. Spiritual growth has kept pace with the material. According to the rector's report, there have been, during the seven months of his rectorate, 27 persons baptized, 22 of whom were adults; 38 have been added to the confirmed membership; 27 have been restored and received from other parishes, thereby increasing the list of regular communicants from 51 to 115. There are upward of 50 families connected with the parish, which, with individuals not included in families, make a congregation of about 200 souls. During the seven months ending May 31st, there were held ninety public services, and the Holy Communion was celebrated twenty times. The Sunday school, under a wise and efficient superintendency, has been blessed with a steady growth. Its offerings the past year amounted to $170.63. There are 12 teachers and officers, and 73 scholars. In addition to this is a Bible class of 15 members.

The Living Church

Chicago, July 14, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

It is well known that in the early English Church, cases occurred where the selection of bishops to fill vacant sees was referred to the Bishop of Rome. This fact is sometimes used by controversialists as a proof that the Papal supremacy was recognized in the seventh century with all that is claimed for it in modern times. It throws a flood of light upon this subject to observe that the same practice is not unusual in the relations between the colonial Churches and the see of Canterbury at the present time. A short time ago, a bishop was thus selected for Natal. Just now, the diocese of Wellington, in New Zealand, has delegated the selection of its bishop to the Archbishop of York. No one dreams that such a method of filling a vacancy in an outlying Church involves anything more than an attitude of filial trust towards the authorities of the Church at home. But it is not impossible that in the course of centuries such precedents may be cited for a purpose akin to that which makes the case of Archbishop Theodore useful to the Roman writers of the present day.

The Supreme Court of Alabama has recently decided that a bequest to provide for the celebration of Masses for a departed soul is null and void, on the ground that there is no living beneficiary of the trust. No doubt this will give great satisfaction to those whose anti-Roman feeling prevents them from observing what is involved in such a decision. In the first place, it is plainly a declaration that the Christian belief that those who have departed this life are still among the "living," is false; that, as a consequence, the Catholic belief that prayer may be profitably offered for those who are thus "living," is ungrounded. It is, we imagine, an unprecedented thing for our courts to pronounce in this way upon the truth or falsity of matters of religious faith. Even the secular papers have drawn attention to the questionable character of this decision, and one of them has remarked that it would make it impossible to provide by will for the erection and preservation of a monument. Indeed, any bequest for the improvement or maintenance of a cemetery, or even the provision a man might make for his own funeral, would become nugatory under such a judgment as this, since in none of these cases is there any *living* beneficiary.

Infallibility and Encyclicals

Nearly a quarter of a century has gone by since a pseudo-ecumenical council defined and promulgated the dogma of papal infallibility. But the oracle thus set up in the world and invested with a supernatural gift of inerrancy, has never once condescended to an infallible utterance upon any of the vexed questions of faith and morals.

The present Pope has shown by his encyclicals that he is not only perfectly aware of the manifold harassing problems awaiting solution, but that he is also really anxious in the interests of humanity, to contribute to their unraveling. Just three years ago he signalized a departure from the traditions of the papal chair by the publication of his views on the intricacies of the labor question, the relations of capital to wages, woman's work, child labor, and kindred topics. But there was nothing definite from start to finish, still less anything suggestive of effectual remedy. The language was of that stately and dignified order in which papal rescripts are accustomed to convey a series of obvious truisms. It was clearly generated by a profound sympathy with the weary world of toiling men and women, and is a real desire to ease the yoke under which they groan. But the theorizings of a gentle recluse are by no means sufficiently drastic medicine for the fretting wounds he sought to heal. Actual knowledge born of close contact is absolutely essential to efficient handling of such intricate problems. But in the splendid bondage of the Vatican (how Rome does revel in the mythical), the Pope is not only out of touch with the world's workers, but is also unlikely to acquire correct data about them. Practical men have tried and tried in vain through years of anxious thought and investigation to remedy the wrongs and adjust the differences between labor and capital. But nearly always in vain. Where they have failed, is it in the least degree probable that a kindly ecclesiastic shut out from the world should succeed any better? Certainly not, if left to his own unassisted human faculties. But if he does really and truly possess a divine gift of inerrancy, and consequently of judging right judgment, was not this a splendid opportunity for exercising it?

It is claimed that he is infallible in the sphere of morals as well as in that of faith. But when it comes to the point, Roman theologians deny and even ridicule the idea that such topics as the Encyclical of 1891 dealt with, reside within that domain of morals wherein the Pope is infallible, and insist that no well instructed person would look for an "irreformable definition" from him of any question of the kind. The ordinary mind, however, not well instructed in the Roman sense, is very strongly of opinion that a really inerrable judgment on the points in dispute would be of inestimable value. It may be granted that a very large number of the persons interested in the settlement of these points have a rooted disbelief in the papal capacity to decide without the intrusion of error into the decision. But there would remain a tremendous number within the precincts of Rome who are sinners above all the Galileans in the very matters which the Pope deplores with so much pathos. Even if his utterance did not fulfill the conditions wherewith Roman subtlety has safeguarded the infallible voice, no member of his vast flock could disregard it except at the risk of eternal damnation. But if he once did speak infallibly, surely there would be no murmur of dissent throughout the wide range of his Church, however unpalatable his unappealable and irreversible decisions might be.

But if morals in the ordinary acceptation of the term, *i. e.*, as influencing conduct in the manifold variety of its phases, lie outside the operation of the Pope's infallibility, the subject of the last Encyclical must surely be well within it. For the inspiration of the Scriptures is certainly a matter of faith if anything is. But the higher criticism seems to be rapidly shredding away in its unrespecting analysis the old confidence in the integrity of the Bible. Faithful souls disturbed in their simple belief, ask in bewilderment if anything will be left of that to which they have anchored all their trust. Even in the guarded Roman fold, indications of this corrosive force are apparent in the work of a school of critics whose methods are certainly not consonant with the dominant notes of Rome. Surely this disturbance of the faith, this shifting of the ancient landmarks, called for the exercise of the voice, solemnly declared to be "infallible through the Divine assistance promised to the Pope in blessed Peter." The hour had come round again, but the man failed as before. Instead of the absolute truth, formulated in terms incapable alike of dispute or of misconstruction, another Encyclical appears, couched in the old stately, academic style, spinning itself out in elegantly turned platitudes; the infinite dilution of meaning in a solution of aqueous phraseology. And out of the whole mass of verbiage it seems impossible to extract more than one definite opinion as clearly held by the Pope; viz., verbal inspiration in its baldest form. But Mr. Wilfrid Ward writes to *The Guardian* that even this needs a great deal of explanation if all the principles laid down in the Encyclical are applied to it. Who then is sufficient for these things? If what seems so plain, is really so complex, there must reside an esoteric meaning in papal documents which can only be extracted by the skilled casuists of Rome.

The emergencies of the last twenty-five years have not proved important enough, or perilous enough, to call for the exercise of the infallible voice. It would be more than useless to speculate as to the nature of the crisis which may evoke it in the future. But as it is not Rome's way to allow any force to remain unused in which resides potentiality of service for the furtherance of her purposes, it is impossible to avoid wondering why this unerrable oracle has not been made to speak before now, for the confusion of her enemies and the extension of her power. A partial explanation may perhaps be found in the tact that the historical introduction to the decree, which was not published till twenty years after the council, declared the "practical necessity of the aid of bishops, synods, and scientific theologians: 1. In preparing definitions for the Pope to make; 2. interpreting them when made, and determining what was infallibly and irreparably decreed and what was not." (*vide* Bright's "Waymarks of Church History," p. 209, 1894; Ward's "The Catholic Revival," p. 263, 1894.

To a plain understanding, the infallible voice, with its promise of "luminous and restful assurance," melts away like snow in thaw before these provisions. For no body of mortal men can declare that to be inerrable and irreformable which comes from the lips of a man like unto themselves. Besides, these definitions of a later date are at variance, or seem to be, with the decree of the council which said: "Definitions of this Roman Pontiff are irreformable of themselves, and not in consequence of the assent of the Church." This clause seems perfectly clear, but there may be an interior meaning undiscoverable by outsiders, of which the later definitions are a legitimate development. But it is as impossible for us to reconcile Rome's discrepancies as it is to penetrate to the heart of Rome's mysteries. The most inscrutable of these last to an outsider is the assumed possession of an infallible oracle, and the apparent reluctance to allow its voice to be heard. And so one is driven to the sad inquiry concerning that which was published to the world with an importance and a solemnity which would not have been out of place in the impossible event of a divine revelation: *Cui bono?*

Christian Missions in India

BY EDWARD C. MANN, M. D., F. S. S., PRESIDENT N. Y. ACADEMY OF ANTHROPOLOGY, MEMBER ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, ETC.

I

In an article published in *The Forum* for April, it is asserted that the labor of the Christian missionaries has been wasted labor, and that the Christian religion is not suited to the Hindoo mind.

The people of India cling to the Indo-Germanic branch of the Indo-European race. The people have abilities and are anxious to learn, but they have little enterprise, while they have a decided tendency to speculative thought. Famine, poverty, over-breeding, and social oppression, particularly caste, have combined to narrow, dwarf, and degrade manhood in India. Caste has suppressed the development of individuality and independence of character. Early marriages are among the greatest evils of the country. Half the mothers in India die prematurely or are invalids, and the offspring produced by this premature wedlock are often weak and puny. Ten has been the age for marriage to be consummated, and girl wives of seven years of age have been found.

The diet of the natives is vegetable, consisting largely of rice; and objection is made to the mixed diet of

the Christian missionary, who, being a man of energy, needs a proteid diet consisting of meat, fish, milk, eggs, etc., combined with a reasonable quantity of vegetables. He needs this diet in order to retain his energy and force, as a vegetable diet requires an enormous expenditure of oxygen by the system to appropriate, digest, and assimilate it. A proteid diet gives us the greatest working force with the least expenditure of oxygen by the system. So much for the criticism on the diet of our missionaries in India. They exhibit intelligence, when the Indian, bound down by caste, exhibits a timid and subservient spirit.

The writer of the article in question speaks of the land and climate of the western countries as being different from those of India, and not favorable to the growth of spiritualistic thought, while he thinks they are "eminently fit for bringing out all kinds of materialism." If we mean by "spiritualistic thought," mysticism, nebulous and transcendental thought, our climate is not favorable to it; but if we mean fresh, masculine, analytic, philosophical thought on the subject of religion, the land and climate of the western countries are very favorable to it.

The writer of the article in question also says that the tendency of modern university education in India is "so thoroughly materialistic and so mercilessly iconoclastic, that it shatters not only the idols of superstition, so-called, of the Hindoo, but so affects the mind that it cannot receive any religion at all." He overlooks the fact, which a careful reading of history would show him, that the Christian religion has always had an awakening and stimulating influence upon the intellectual growth, and that what they need for a foundation for their modern university education, the corner-stone of their universities, is the Christian religion.

It is characteristic of Indian history that as early as the sixth century before Christ it presented a religious and moral, rather than a political aspect, and that in their efforts at reformation the people fought through intellectual conflicts scarcely equalled in intensity by those of any other people. Since that time Brahmanism and Buddhism have occupied, in southern and eastern Asia, opposing positions. The first period of India was characterized by a child-like tendency to deify and personify the power of nature. To this system of religion, after various changes, was added the doctrine of the priesthood, the Brahmans, who considered themselves the real incarnation of Brahma.

Vishnu and Siva completed the triad of gods, and to this was added a feminine triad. The universe was an emanation from Brahma, proceeding by a long series of gradations, at one of which man appeared. The priests originated from the mouth of God, the warriors from his arms, the third caste from his loins, and the fourth from his feet. Man's destiny on earth was by strenuous efforts in the discharge of duty and by contemplation to return to his divine origin. Whoever failed to accomplish that destiny, must do penance and make atonement by transmigration through lower forms of animal life. A place of horrors, graded according to their crimes, was reserved for obdurate offenders, but the prayers and offerings of the faithful were efficacious to free the imprisoned souls. Buddhism; about the fifth or sixth century, B. C., the son of the Rajah Suddhodama, (Siddhartha), who in after years was more generally known by his family name of Gautama, induced a reaction and he became known as Buddha. This new doctrine cast aside not only the fanatical excrescences of the old cult, but its positive substance as well. Buddhism played the same part in India that rationalism has played with us. But the people made a god of its founder, gave him a priesthood and erected temples over his relics. While Buddha traced the origin of all evil to existence itself, and placed the goal of all efforts, as well as the pinnacle of bliss, in the dissolution of existence, the Nirvana (destruction of passion, malice and delusion,) his successors finally denied existence altogether. His priests introduced celibacy and established monasteries. In this form Buddhism spread over a great part of Asia. There was no foundation in Buddhism for a truly moral elevation of the people. From India proper Buddhism has almost entirely disappeared. There are a number of other sects such as the Jains who endeavored to reform Brahmanism, and the Sikhs, deists without any caste distinctions, who recognize only prayer and purification as a worship of God. A new sect has also arisen called the Brahmo-Somaj or Church of Brahma, which endeavors to give a new form and a new life to the Brahmanic religion. This latest form has a marked Christian tendency. In the Vedic or older period of Indian civilization the Indian religion was a cult of the deified powers of nature and the Vedas themselves are collections of hymns sung to the glory of the individual gods, the most powerful of whom was Indra. From this pure naturalism was gradually developed Brahmanism. The differences between the Christian religion and the Aryan philosophy are these: During the Vedic period in India the deified power of nature had been the religion. The second system of religion was Brahmanism, where Brahma was the supreme deity; and in a later form of Brahmanism, Brahma the creator, Vishnu the preserver, and Siva the destroyer. All gods are deemed mortal, for Kala, the god of time, annihilates them, and finally himself and all again return to Brahma. Man by external works, postures, washings, pilgrimages, etc., which are obligatory, may reach this highest point, identification with Brahma. Sin hinders this union but it can be overcome by devotion and mortification; and by conquering sensuality, human affections, and all earthly thoughts, the devotee is absorbed directly into the deity. This gives rise of course to almost incredible asceticism. Buddhism is a religion of nihilism, recognizing no personal god, but only a cause of the established order of the universe to which all things eventually will return. It holds the view that by doing penance and by meditation one will reach the greatest bliss, that is, because one with the fundamental principle of existence. The cardinal points in the Christian religion are a belief in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son our Lord, who for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man, He was crucified for us and the third day He rose from the dead and ascended into heaven a belief in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; an acknowledgment of the rite of Baptism for the remission of sins; a belief in the resurrection of the dead and in the life of the world to come; a belief in prayer to one God who both hears and answers prayer if it is offered with full faith and love and trust. Our religion teaches us to love God and keep his commandments, and to love our neighbor as ourself. It teaches the immortality of the soul and teaches us to hold fast the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ. It teaches us to love the Lord our God with all our heart, with all our soul and with all our mind. It teaches that the celebration of the Holy Communion is the great central act of Christian worship and that the body and the blood of our Lord Jesus Christ which are taken in the Holy Eucharist as consecrated bread and wine, which we take in remembrance that Christ died for us, can preserve our souls and bodies into everlasting life. It teaches that the peace of God, which passeth all knowledge, can keep our hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord; and that the blessing of God Almighty, the Father, the Son, and the Holy Ghost, remains with those who love and fear him.

The God of those who believe in the Christian religion is not "an extra cosmic being standing aloof from his creation," etc. He is "our Father who art in heaven." Have Christian missions failed in India? No, they cannot fail. Christian men and women awake, and give more liberally than you have ever done before to send Christian missionaries to India to preach and teach the word of God, which is the light of the soul.

In conclusion, Church statistics show that in 1890 there were in India 559,661 native Christians, about 190,000 of whom were communicants. This does not look as if the labor of the missionaries has been "wasted labor." Their record, on the contrary, has been one of progress.

To be continued

Letters to the Editor

THE MEN'S HELP SOCIETY

To the Editor of The Living Church:

Will you kindly permit me to call the attention of the clergy to the Men's Help Society of the Church of England? The constitution of the society was mailed to the clergy of our Church a few weeks ago, and many warm words of commendation were sent from some of the bishops to the Hon. Secretary in England. After carefully reading the constitution I wrote to England for further information, upon receipt of which I obtained the consent of my Diocesan, and started a branch among the men of my parish. It is the pioneer branch in America.

The society is much more comprehensive than St. Andrew's Brotherhood, and, in my opinion, is wider in its adaptation to the needs of a country or town parish.

My parish is small; I have very few men. But 22 men have already been enrolled as members, and the branch is only three weeks old. The men are enthusiastic and have undertaken the renovation of our church grounds. And at the present moment of writing several of them are re-modeling the terrace, although the mercury registers 90 deg. in the shade. I have been appointed diocesan secretary of the society for the diocese of Newark, subject to the consent of Bishop Starkey, which consent the Bishop has already given. I shall therefore be pleased to furnish information and the papers and constitution of the society, free of all charge, to any of the clergy who are anxious to find something that will take hold of the men in our country districts.

For six years I grappled with the problem, but I have solved it at last, at least to my own satisfaction.

PERCY T. FENN.

St. John's Rectory, Boonton, N. J.

THE CHURCH AND THE NEGRO

To the Editor of The Living Church:

I noticed a communication in your most valuable paper from the Rev. E. N. Joyner, in regard to the work among the negroes of the South. It is well for the Church to hear from those who see the same work from different standpoints. I therefore venture to say a few words about this work, as I also am one who has had experience.

But I cannot say as Mr. Joyner does, that the first word I ever heard, and the first song ever heard by my baby ears was sung by a black "mammy." I am thankful that the first song, the first words, and the first prayers, ever heard by me, were those of a dear mother, now in Paradise. It ought to be so with every child, the mother remembered and cherished above every one else, even more than a black slave, faithful though she be. I fear there is a little sentimental gush in the talk we often hear of "black mammies" from our Southern clergy. I am a Southerner myself, so I will not say more on this part of the subject.

Our Church has been trying for many years to establish missions among the negroes, but so far, little has been accomplished. This is owing to the fact that in a great measure the negro is not ready for the Church, and when brought in does not grasp the Church theory and fact. Even after coming to us, great numbers go back to their first love. While in the Church, numbers of them are at the same time "amen earnest men," "love feast leaders," and "shinin lights," in the Baptist and Methodist societies.

In North Carolina, before the war, a rich planter employed a most experienced clergyman to teach and preach to hundreds of negroes. These negroes had every advantage it was possible to give, spiritually and mentally, for nearly a quarter of a century. But the fact is, as soon as their freedom was obtained, they sent one of their number off to be immersed, so that they all "might go under" the water and become Baptists. This shows how hard it is for the Church to make an impression on this emotional people.

The only way to reach the negro is to give him definite, tangible Catholic teaching. Teach him of the Real Presence, how Christ feeds him sacramentally in the Holy Eucharist, under the form of bread and wine, with His own Body and Blood, verily and indeed partaken of by the faithful. Teach him the Church is not "one of the Churches," but the Church of Christ, founded by Him to be the keeper and teacher of His doctrine as found in the Bible; that the Apostolic ministry is essential to the very existence of the Church.

As long as the negro regards our Church as one among many, differing from others only in having a liturgical service, we will never reach him. If the Church is one of the multitude of sects around us, and no more, the black man is going to the one where his emotions will have full play; but if we teach him to believe in one Catholic Church, God in His good time will lead him home to his mother, the Church.

R. P. EUBANKS,
Rector of Grace church.

Anderson, S. C., June 23, 1894.

SEVEN HUNDRED HYMNS

To the Editor of The Living Church

Several times of late, suggestions have been offered through your columns regarding the advisability of an abbreviated hymnal. Upon one point we seem to be all agreed: Life is too short for possible familiarity with the seven hundred—or, to speak more accurately—the six hundred nine and seventy hymns of "The Hymnal Revised and Enlarged." If we are to sing but two hundred—and that seems to be the accepted possible maximum—why carry around seven hundred? seems to be the gist of the argument in most of these suggestions. But could we agree upon the same two hundred? We are nearer such agreement than we are, perhaps, aware of; hopefully nearer, as I think I can show.

Some time ago, I marked in my copy of Hymns Ancient and Modern those hymns that were (1) in the new Hymnal, and (2) were associated in the American Church at large with the musical setting given them in Hymns Ancient and Modern. Turning again to the new Hymnal, I found (3) that I had nearly exhausted its stock of familiar hymns beloved of the Church. If (4) to those thus marked, I had added the remaining hymns found in both hymnals, but of which there was not so well-established a use of the music of Hymns Ancient and Modern, I should have had nearly every hymn of recognized merit dear to Church people—Church classics, as it were.

My suggestion then, is this: Let us have an abbreviated hymnal, containing those hymns, *and those hymns only*, of our authorized Hymnal, which are also in Hymns Ancient and Modern, and with the tunes of the latter. Upon the use of most of those tunes we are already agreed; if any one doubts this, let him mark his copy of Hymns Ancient and Modern, as I did mine, and he will be convinced. As to the comparatively few settings upon which we are not agreed, could we not sacrifice a little of individual taste in the interest of a higher good, an approach to that lesser unity which may help towards the greater unity for which we long and pray—the lesser unity wherein with one voice we shall glorify God.

One of your correspondents proposes a return to the use of Hymns Ancient and Modern, urging the many already existing editions of that hymnal suited to all purses and all muscles—"heavy hymnals" having been reasonably objected to by some nice little boys in nice little white cottas. But loyalty to the Church, speaking through General Convention—though secretly we may wish the speaking had been less hasty—loyalty to the Church requires us to use hymns of the authorized Hymnal, though not necessarily all the six hundred and seventy-nine. Your correspondent's argument, however, drawn from the fact that twenty millions of copies of Hymns Ancient and Modern have been sold, might be used as a plea for the collection I propose. Its use would go far to keep us in touch with the vast number, with the vast majority, of the Anglican Communion to whom that hymnal, with its tunes as well as hymns, is hardly less dear than their Prayer Book.

I said advisedly: hymns found in both Hymnals, *and no others*. I myself have some half dozen pet hymns that I should like to add, and so have you, dear Mr. Editor, and so has every hymn lover; so had each of the Committee on Revision; hence the seven hundred, and those "heavy hymnals."

A collection of the kind proposed would soon find its way into the pews; some arrangement with the publishers of those wonderfully cheap and good editions of the Hymns Ancient and Modern, might, perhaps, be made, since the proposed abbreviation of one hymnal would be also an abbreviation of theirs, and we should thus have something superlatively cheap. In the pews this would mean the growth of congregational singing, a subject which should not be introduced at the close of a communication already far longer than is the use of "Letters to the Editor."

Denver, June 25, 1894. Y. Y. K.

Opinions of the Press

The Lutheran World

THE RAILROAD STRIKE.—We say nothing of the suffering which this strike will entail, or of the multitudes of innocent victims to whom measureless wrong will be done. These are factors which can not be estimated. The thing to which we would call attention, and which so far as the future is concerned is of the most vital importance, is the tyranny which makes all this possible. The thing upon which the eyes of patriotic men should be fixed is the growth of a system in which a single man, by virtue of the fact that he stands at the head of a certain organization, is placed in possession of a power which no tyrant of the past has ever presumed to exercise over even a semi-civilized people. We grant that capital has sometimes been tyrannical. It has said to the laboring man: "You must work for so and so much, or lay down your tools." But to the one anxious to labor it has never yet said, "You shall not, and if you do, your head shall be broken or your house burned." This superlative tyranny has had to wait until this nineteenth century for its manifestation, and now incarnates itself in the leader of every labor organization in the land.

Personal Mention

The Rev. J. J. Joyce Moore has sailed for Europe.

The Rev. R. L. Macfarlane has taken temporary charge of St. John's church, Medina, N. Y., and desires to be addressed accordingly.

At the annual meetings of the Michigan, the Maine, and the New Hampshire Historical Societies this summer, the Rev. Wm. Copley Winslow, of Boston, was elected to honorary membership.

The address of the Rev. Wm. B. Hamilton is changed to 125 S. Western ave., Chicago.

The Rev. O. S. Bunting, of St. Michael's, Trenton, N. J., sailed for Europe on July 4th, to be absent two or three months.

The Rev. Henry L. Clode Braddon's address during the month of August will be No. 163 Shurtleff st., Chelsea, Mass.

The Rev. W. Strother Jones has received from Washington and Lee University, Va., the honorary degree of Doctor in Divinity.

The Rev. F. B. Oliver sailed for Scotland June 23d, in the steamship "Circassia."

Bishop McLaren will spend July and part of August at Point Pleasant, N. J.

The Ven. Chas. C. Tiffany, D.D., archdeacon of New York, received the degree of Doctor in Divinity *ad eundem*, at the recent commencement of St. Stephen's College.

The Rev. Wm. B. Hale has received from St. Stephen's College the degree of Master of Arts, *honoris causa*.

The Bishop of Massachusetts will spend the months of July and August at his summer home at Bar Harbor, Me.

The Rev. F. P. Clark has accepted the rectorship of St. George's church, West Philadelphia, and will enter upon his duties Sept. 1.

The Rev. Geo. C. Houghton has received the honorary degree of Doctor of Divinity from St. Stephen's College.

The Rev. G. M. Murray will pass his vacation in England.

The Rev. A. M. Burgess has resigned the rectorship of St. Paul's church, Grand Rapids, diocese of Western Michigan.

The Rev. Leighton Parks, D. D., will spend his vacation abroad.

The address of the Rev. Edwin F. Small for July and August will be care of the Union Bank of London, England.

The Rev. John Hargate sailed for Europe Saturday, June 30th.

The Rev. Dr. Lubeck sailed for Liverpool, in the Cunard steamer "Lucania," Saturday, June 30th.

The Rev. Frederick W. Cornell has taken charge of St. Peter's church, Chesterfield, diocese of Springfield.

The Bishop of New York sailed for Europe Saturday, June 30th, on the North German Lloyd steamship Kaiser Wilhelm II.

The Rev. C. Ellis Stevens, LL.D., D.C.L., will spend his summer at Lake George and the White Mountains.

The Rev. A. L. B. Curtiss has taken charge of St. Joseph's church, Rome, diocese of Central New York.

The Rev. Andrew Gray has received the degree of Doctor of Divinity from St. Stephen's College, *honoris causa*.

The Rev. Campbell Fair, D.D., sailed June 23rd, on his annual visit to his old home in Ireland.

The Bishop of Western Michigan is at his summer cottage at Charlevoix.

The Rev. James E. Wilkinson sailed for England, June 23d, to be absent during July and August.

The Rev. W. M. Bottome will pass the summer in Europe.

The Rev. W. M. Jefferis, D.D., has resigned the deanship of Tacoma, missionary jurisdiction of Olympia.

The Rev. E. Dudley Tibbits, of Hoosac, N. Y., sailed for Europe, Saturday, June 30th, in the steamship Kaiser Wilhelm II., of the North German Lloyd line.

The Rev. N. F. Marshall has accepted the rectorship of St. Luke's church, Nottoway, Va.

The address of the Rev. J. B. Pitman for July will be Fishkill-on-Hudson, N. Y.

The Rev. Turner B. Oliver lately sailed for Glasgow, intending to spend July and August in the British Isles.

The Rev. A. M. Henshaw spends his summer abroad.

The Rev. Theo. I. Holcombe and Mrs. Helen J. Holcombe sailed for London, Eng., on steamer Massachusetts, July 7th, to be absent two months. Address, Brown, Shipley & Co., London.

The Rev. John Sword is doing duty as assistant at St. Mark's church, Philadelphia, until Sept. 1st. His address is 1625 Locust street.

The University of West Virginia has conferred the degree of Doctor of Divinity upon the Rev. Robert Douglass Roller.

Washington and Lee University conferred the degree of Doctor of Divinity on the Rev. John J. Lloyd.

The Rev. C. C. Griffith sailed on the steamer "New York" for a trip to Europe.

The Rev. C. George Currie sailed for Europe July 7th.

The whereabouts of many of the Philadelphia clergy, in addition to those heretofore given, are as follows: Bishop Whitaker sailed from New York on the 7th inst., per steamer "Spaaradam" for Rotterdam. He will pass the summer mainly in Switzerland. The Rev. Messrs. J. J. J. Moore, Sidney Corbett, D.D., W. N. McVickar, D. D., Stewart Stone, H. Dixon Jones, and J. B. Harding, have all gone to Europe; the Rev. S. F. Hotchkin goes to Cape May Point; the Rev. C. M. Armstrong will be at Avon-by-the-Sea; the Rev. Dr. J. Lewis Parks will spend the summer at Cottage City, Martha's Vineyard; the Rev. R. W. Forsyth goes to Virginia; the Rev. Messrs. W. S. Baer and Edgar Cope will be at the seaside; the Rev. Messrs. O. S. Michael and H. S. Getz go to Atlantic City, N. J.; the Rev. Dr. S. E. Appleton will be among the White Mountains, and his twin brother, the Rev. Dr. E. W. Appleton, of St. Paul's, Cheltenham, will spend the summer in Maine; the Rev. Dr. C. Ellis Stevens will be in the White Mountains, at Lake George and Newport; the Rev. S. C. Hill goes to Warm Springs, Va.; the Rev. Dr. T. A. Tidball, will be in Ontario; the Rev. Prof. L. W. Batten goes to Pocono, Pa., and the Rev. Prof. L. M. Robinson to Maine; the Rev. J. N. Blanchard will also be in Maine and among the White Mountains, N. H.; the Rev. G. Woolsey Hodge is at Edgewater, N. J.; the Rev. Dr. B Watson will be at Newport; the Rev. Dr. W. P. Lewis goes to the White Mountains; the Rev. Dr. H. R. Percival is at Radnor, Pa.; the Rev. Dr. C. D. Cooper is at Canandaigua, N. Y., the Rev. T. J. Taylor will spend the summer at Claymont; the Rev. Dr. W. F. Paddock is at Asbury Park, N. J.; the Rev. Robert Ritchie is at the Thousand Islands; the Rev. Dr. Samuel Upjohn goes to Maine, and the Rev. Dr. S. D. McConnell to Maine and Canada.

Ordinations

At the cathedral, Faribault, Minn., June 10th, Bishop Whipple advanced to the priesthood, the Rev. A. T. Gesner, of Detroit, Minn.

The Bishop held a special ordination at St. Philip's church, Philipstown, N. Y., just before his departure for Europe, and advanced to the priesthood the Rev. Elbert Floyd-Jones, who was presented by the rector, the Rev. Walter Thompson, D.D. The Bishop preached the sermon, and celebrated the Blessed Sacrament.

At the church of the Holy Spirit, Gambier, Ohio, the Bishop ordained to the diaconate Messrs. G. L. Freebern, J. F. Keene, and Prof. W. F. Peirce. Mr. J. F. Keene is assigned to Grace church, Willoughby, and Prof. Peirce continues to occupy the chair of philosophy, which he fills with rare ability. At the same service, there were ordained to the priesthood the Rev. W. H. G. Lewis, the assistant minister of Trinity church, Toledo; the Rev. L. H. Spring in charge of St. Barnabas', Denison, O.; the Rev. A. L. Moore, assistant minister of St. Paul's, Akron, with charge of the chapel, and the Rev. J. W. Thompson in charge of Trinity church, Bellefontaine.

June 29th, the following were ordained at Alexandria, Va: To the diaconate, by Bishop Whittle: Messrs. A. A. Pruden, A. B. Chinn, J. D. La Mothe, E. W. Cowling, J. F. Aitkins, A. J. Grinnan, Jr., Z. S. Farland, Thomas Semmes, H. S. Simmerman, R. S. Coupland, W. De Forest Johnson; by Bishop Peterkin: Mr. W. P. Chrisman; and by Bishop Capers, his son, Mr. William T. Capers. The Rev. Messrs. Thomas D. Lewis, Charles H. Lee, Thomas P. Baker, and F. G. Ribble were ordered priests by Bishop Newton. Mr. Grinnan goes to Albemarle Co., Mr. La Mothe to Loudon Co., Mr. Semmes to Richmond Co., Mr. Chinn to Westmoreland Co., Mr. Cowling to Madison Co., Mr. Aitkins to the diocese of Southern Virginia, and Mr. Farland will be assistant at St. Paul's, Richmond.

On the 6th Sunday after Trinity, Mr. John Totty was ordained deacon in St. George's chapel, Venango and Edgemont sts., Philadelphia, Pa., by Bishop Whitaker, who also preached the sermon and celebrated the Holy Communion. The candidate was presented by the Rev. W. S. Baer. The Rev. Mr. Totty will have charge of St. George's mission chapel, where he has been lay reader from its establishment in 1887, with the exception of a few months' absence in England.

To Correspondents

C. P.—Because "unfermented grape juice" is not wine, which the Prayer Book tells us "the Lord hath commanded to be received." See Catechism.

Official

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

Mr. Harry A. Handell, A. B., of St. Stephen's College, Annandale, N. Y., was recommended to the Bishop of Massachusetts as a candidate for Holy Orders.

A. ST. JOHN CHAMBRE.

Boston, Mass., July 7, 1894.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Appeals

August 12th next is Ephphatha Sunday. The offerings needed every year to meet the expenses of the Mid-Western Deaf-Mute Mission, may be sent to the REV. A. W. MANN, general missionary, 878 Logan Ave., Cleveland, Ohio.

WANTED—Thirteen hundred dollars to pay for land around a church in a growing country missionary parish, to prevent erection of objectionable buildings all around and close to church, and to provide sites for rectory, and Sunday school, etc.

Pretty stone church; no rectory; growing Sunday school, but no Sunday school building; no land on which to build. Parishioners are doing what they can. Hearty approval of Bishop and Archdeacon. Outside help absolutely needed. Subscriptions will be gratefully acknowledged by

HENRY BARKER,
Rector and Missionary,
All Saints' church, Rosendale, N. Y.

Name THE LIVING CHURCH.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

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The fiscal year closes August 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

A DEVOUT, well-bred, educated woman is offered a home, in return for short hours' intellectual work. References required. Address M. N., care of LIVING CHURCH.

WANTED.—By a college graduate of several years' experience, a position in a school to teach French and higher English. Can also assist in music. Address MISS C., care of LIVING CHURCH.

Choir and Study

The Evolution of Sorrow

BY G. G. H.

A thing for which all earth beside,
Its b essings trebly multiplied,
Would leave a want still unsupplied—
What comes of this?

That dearest thing on earth denied,
A loving spirit sorely tried,
A craving never satisfied—
What comes of this?

A soul in which no hopes abide
Of substitutes as yet untried,
Save from beyond life's restless tide—
What comes of this?

When earthly hopes and cares subside,
A growth, a vision clarified,
A view of heaven amplified—
What comes of this?

A love for man unqualified
By blind self-interest and pride,
And false distinctions magnified—
What comes of this?

A life and living simplified,
A contemplation purified,
A faith that turns all doubt aside—
What comes of this?

An inward peace, whate'er betide,
An aspiration deified,
A death and dying sanctified—
What comes of this?

The g tes of heaven opened wide,
The hope of glory verified,
And every longing gratified—
What comes of this?
ETERNAL BLISS.

Lord Rosebery's address at the Royal Academy dinner was really the feature of the occasion. The published verbatim account is plentifully punctuated with "cheers," "laughter," "laughter and cheers," the ebulition of a delighted and toast-drinking assemblage. But it loses nothing of its fine significance, stripped of all these and reduced to the narrowest proportions. After some playful suggestions as to a picturesque costume in which painters might drape their illustrious sitters for posterity, he continues in a strain substantially like this:

> I have of late been doing a great deal of light traveling on behalf of the respectable firm which I represent, and I find myself seriously concerned for the prospects of landscape painting in this country. The other day on returning from Manchester, I was deeply and hideously impressed with the fact that all along the line of railway which we traversed, the whole of a pleasing landscape was entirely ruined by appeals to the public to save their constitutions, but ruin their æsthetic sense, by application to a particular form of pill. Now, I view that prospect with the greatest misgiving. What is to become of our English landscape if it is to be simply a sanitary or advertising appliance? I appeal to my right hon. friend, the chancellor of the Duchy, who sits opposite me. His whole heart is bound up in a proposition to obtain free access to the mountains of the Highlands. But what advantage will it be to him, or those he so justly and eloquently espouses, if at the top of Shehallion, or any other mountain, the bewildered climber can only find an advertisement of some remedy of the description which I have mentioned?—an advertisement of the kind is common, I am sorry to say, in the United States, and I speak with reverence in the presence of the ambassador of that great community—but it would, in the Highlands, be infinitely distressing to the deer, and infinitely perplexing even to the British tourist. But I turned my eyes mentally from the land, and I said that, after all, the great painter of the present may turn to the sea, and that there he is safe. There are effects on the ocean which no one can ruin, and not even a pill can impair. But I was informed in confidence that the same enterprising firm which has placarded our rural recesses has offered a mainsail free of expense to every ship that will accept it, on condition that it bears this same hideous legend to which I have referred. Think, Mr. President, of the feelings of the illustrious Turner if he returned to life, to see the luggers and coasting ships which he has made so glorious in his paintings, converted into a simple vehicle for the advertisement of quack medicines!

This is the way the English have of looking at a widespread and intolerable invasion of that public domain, the landscape. There is an association widely distributed and exceedingly influential, lately formed for the suppression of such abuses, and the protection of the public, through legal as well as indirect methods, among which is the practical boycotting of any and every production thus illicitly announced.

In further evidence of the deep and widespreading interest developed by this Royal Academy exhibition, one has but to note the remarkable activity and enterprise of the press and publishers; already are distributed, not only in London, but by the great railway news companies throughout the whole kingdom, and in its most inaccessible corners, the exhibition numbers of the great pictorial weeklies, with a dozen different illustrated brochures, presenting the salient and more popular points of the exhibition. There is a market and demand for all these, or they would not have been produced; for it is an annual incident with the papers and publishers.

A few statistics from the very reticent catalogue may prove interesting. For these 1,850 exhibits in all departments—painting, water colors, black and white, and sculpture—there are 1,230 exhibitors. Of the seventy academicians and associates, fifteen did not contribute, and these are mostly the elders who have practically retired, either partly or altogether. The portraits are many, although not out of reasonable relation, and not a few celebrities are figured in whom the public are interested. Mr. Fildes, R. A., commands earliest attention, since his sitter is, after the Queen, the most popular and most heartily admired woman in England, and of course this can be none other than the Princess of Wales. Such an exquisite and *spirituelle* grandmother can hardly be found elsewhere, even in England. Her wonderful grace and refined, personal beauty, if we can trust Mr. Fildes, seem to have survived her girlhood, scarcely impaired. Aside from any unconscious flattery of the artist, such a picture satisfies the exactions of Keats' pregnant line, which we all fall back upon in our moments of æsthetic exaltation. The same artist sends in other beautifully painted portraits of very beautiful women, and, in this cult, seems unrivalled. There is much controversy as to the relative merits of the other portrait-artists. The popular voice seems to gather about Mr. Herkomer, but he has little or no sentiment of flesh-color, gives his people uniform countenances of turgid liquorice or *cafe au lait*, and seems satisfied with his excellent modeling. Aiming for the brutal vigor of Bonnat, he misses that consummation of all the great masters from Titian down, the natural tones and healthy glow of living people. This seems also mostly true of Mr. Wells, whose portraits are numerous and have many admirers. Above all these, Mr. Ouless seems to have approached more nearly the ideals and methods of the great painters, in his flesh tints as well as the attitudes of his sitters; and yet the best portrait in the exhibition is a simple head of the late Sir Andrew Clark, by Mr. Watts, who more perfectly than any of his contemporaries, seizes upon and perpetuates the individuality of his subject. Mr. Sargent contributes a single portrait of Miss Chanler, but it hardly sustains his reputation.

In romance and dramatic idealizations, Leighton is confessedly first, despite his familiar mannerisms, his excessively neat draperies, and his eccentricities in composition. As a colorist, he seems here, at least, unrivalled; and in his principal composition, "Summer Slumber," is not only at his best, but leads the entire exhibition. It is an exquisitely elaborated color-scheme, centred by a slumbering girl of startling loveliness, Florentine in conception and treatment, languorous and poetic. Another idealization, "Fatidica," a sitting Sybil-like figure, suggests in an oblique, but puzzling, way, the Angelo sitting figure of one of the Medicis upon the family tomb. The artist in his four pictures, seems to have depended upon two models. Mr. Poynter next challenges attention on the same plane, chiefly in his "Horde Serenade," an out-of-door group of dancing women and players; but while a master of drawing and composition, his color is disappointing, cold, and spiritless. Here one must allude to Mr. Sargent's great design for a lunette in the new Public Library of Boston, but it is so obscure, overcrowded, and unintelligible without copious "foot-notes," that people, for the most part, give it up. Mrs. E. Normand Rae has sent in, what will by many be accounted the crowning success, a very extensive tableaux, "Psyche before the throne of Venus," the motive taken from Morris' "Earthly Paradise." It is crowded with exquisite women, adorned and unadorned, a picture that no woman, we should say, could or ought to have painted; but an evident outgrowth of the Bouguereau school or cult, Parisian in manner, but super-sensuous, and as blameless as such a subject would permit. The color is refined and delightfully harmonizing, and the composition quite masterly. It would be easy enough to indicate minor infelicities, especially of drawing, but the *ensemble* discourages technical criticisms. Other works in this class worth attention are numerous, and it is our misfortune that they may not here be particularized. They are sufficiently numerous and good enough to demonstrate the vitality and inventive fecundity of British art.

Of the landscapes, it should be said that no critic should attempt a study of English landscapes who has not already studied closely the climate and its atmospheric phenomena. There is a lush verdure here, unknown at home, attributable to the prevailing showers and dampness of spring, while there is a tamer and more subdued quality of autumnal tints than we are accustomed to at home. But here are wonderful distances and aerial perspectives, and the English painters have learned their secrets of beauty. "A Valley, Evening," by Herbert Dalziel; "Scottish Lowlands," by D. Farquharson, "Harlech Castle, North Wales," by P. K. Morris; views of both Salisbury and Worcester; "Marines," by Henry Moore, and "A Sunlit Harbor," by Alfred East, represent some of the best work of the foremost landscapists.

There is a single much-used, poorly-understood word that is indispensable here, and that is "picturesque." This is a prevailing quality of landscape, whether studied in the winding lanes and streets of towns or villages, or in the remote hamlet, or in almost every reach of open country. The American has not looked upon anything like this at home. There is the sharp, economical newness and smartness of the settlement "boomed" in its monstrous crudity only a twelvemonth ago, or the prim, unsightly village of a more deliberate growth, with its wayside weeds and brambles, its uncomfortable roadways, its polled saplings, perhaps planted rudely at long intervals to dispense shade for a later generation. Here and there in our oldest unimproved New England hamlet, with its ancestral elms, and formless green, and low-pitched dwellings, something of this picturesqueness may be found. But in England, the habitations of men have grown as slowly as forest trees. All old-time fancies and whims of those early artificers linger about them. They have in some way grown into the landscape. The bridge over the sluggish streamlet is a beautifully turned arch in stone, built 500 years ago, and likely to last 500 more. The lands lying in the hands of a few great owners, forests and woodlands are systematically preserved and cultivated. Great oaks, elms, and beeches here and there command a knoll or nook, literally forest monarchs, reaching back to the Plantagenets, and likely as not as full of history as King Charles' Oak. It must not be forgotten that such a landscape does its full part in educating and bringing out the native artist among a people sharing a deep heredity of delight in the beautiful. Then there is the ever-present ancient parish church of stone, half embowered in its ancient grove, perfectly accentuating the landscape, besides its perpetual ministry of the supernatural. It is impossible to catch the inspiration of such a landscape life, and remain insensible to its fascinations. There is a prevailing congruity and harmony in the sluggish stream of domestic life that animates it all as slowly almost as the sap moving through the trees. The people have always been pretty much what they now are. Perhaps the fashion of a garment, or the pattern of an implement, or of kitchen ware or furniture, has not changed since the days of Cromwell; many of them are heir-looms. The laborers are just that and no more, and never will be; and so life creeps on, just as it has done from generation to generation. England is dotted in hundreds of places with perishing ruins of ancient ecclesiastical establishments, some of them once vast in extent and lordly in local as well as in spiritual affairs. The years make all these more beautiful, and only the dullest sensibilities can resist the silent appeal of such picturesqueness as this. There are the ancient feudal castles and strongholds, tumbling into ruins—indeed, no pen can set down even a meagre part of that which everywhere and all the time appeals to the beauty-loving, artistic nature. Is it strange that there should have been an unbroken succession of great landscapists—land, sky, sea—from Gainsborough's day to this, that such men as Creswick, Constable, and Turner, should have arisen and founded such a school that all Europe has confessed its mastery?

It is quite as simple to account for the imaginative and dramatic power of the great historic and idealistic

painters. It is the same stuff which in one direction turns out the Scotts, and Bulwers, and Tennysons, the Kembles, Siddonses, and Keans, only different expressions of the same indwelling inspiration. Most powerful of all perhaps has been the omnipresent legend circulating in the hearts of the people, from the Arthur tales, and others gathered up in the Shakespearian dramas, and long ago passed into the common stock; and that, reinforced by the lesser dramatists, the Milton poems, by Byron, Shelley, and their later successors. These Englishmen, then, have a capital, have fancies, see visions and dream dreams. G. F. Watts, Holman Hunt, Leighton, Burne-Jones, are no anomalies. They belong to the legitimate fruitage of such a splendid heredity. And here lies the secret of the inestimable value of the English school of painting to Americans. We have right to the same inheritance. Only we have been beguiled by the Parisian "mess of pottage," and are in danger not only of losing this inheritance, but even that delicacy and elevation of perception through which alone we are able to identify it. These Englishmen of to-day cling as tenaciously as ever to the ways of their fathers. We cannot remember anything nobler, more overwhelming, than a certain interpretation of that fateful crisis in the Lady of Shalott, now in the Academy. When we develop a race of men thus gifted, educated, and inspired by the grandest ideals in history and romance, may we hope to escape from the present environment of frivolity, feebleness, and the decadence of the decorative spirit.

Here, it may be remembered, is a great public educated and reinforced from the universities, the keenest critics in *belles lettres* in the world, and fitted to exercise similar functions in the fine arts. Before such a public, incompetency, pretension, insolent presumption, could not survive a single season. This partly explains why it is that the art world here is wind-swept clean of all chaff and litter. These critics are unerring and they are merciless, and this is as it ought to be. Already the immense influence of the living masters is felt at home. Here and there a great picture is brought from England, but we fear, mostly shut up from popular reach. There are a few examples of it at the New York Metropolitan Art Museum. But our millionaire givers of costly pictures have almost suffocated those galleries in Central Park with meretricious "masterpieces" which no cultivated person will look at twenty years hence; and have with fatuous neglect overlooked the great English painters. Already we have had, and lost, the opportunity of acquiring great productions by Rossetti, now gone to the Liverpool gallery; by Burne-Jones, by Holman Hunt, Leighton, and Watts, just as we have, for the present, lost the greatest pictures of our own George Innes. We might have also acquired, even this season, a most valuable example of Turner, which the French succeeded in capturing for the Luxembourg. Chicago has a rapidly developing art intelligence, and we are not sure but that it may yet outstrip New York and reinforce its new broad galleries from this neglected quarter. There is always, however, one serious practical hindrance to be apprehended, and that is the great number of English gentleman who have wealth, and are not apt to let many of these best things slip out of their hands.

Many institutions which challenge sharp scrutiny elsewhere, explain themselves at once when studied at home. We have especially in mind the "Salvation Army." Here it is easily accounted for. Make an excursion over towards East London. Penetrate one after another those labyrinthian mazes of winding lanes and alleys which honeycomb it in all directions, and you shall find many places where no modest woman dare go unprotected, where even the police never enter alone! But Sisters of many religious orders, and among them the "Slum Sisters" of the Salvation Army, may go and come at any hour of the twenty-four, in safety. These are not like our own heterogeneous poor—they are English people, but so degraded, depraved, and disfigured morally and physically by a desperate vicious poverty, that they seem like an alien race of pariahs. For the rescue of such as these, was the Salvation Army organized. The slight uniform of the "Salvation" forces, men and "lasses," falls in with the general predilection for such tokens, especially as the military idea is paramount. Had ecclesiastical symbols and costumes figured, there had been no such movement. It would have perished in the bud. Then there is an immediate physical and social rescue held out within reach of all who prove the depth of their desires. And this is everything! A gospel that prescribes for their spiritual darkness alone, is no gospel for such as these. But with physical deliverance, comes full often a hunger for a life they have known nothing of. These people are as absolutely heathen, so far as the blank absence of all spiritual conceptions and truths are concerned, as the most wretched of the Patagonians. Generations here grow up, following one another, without varying these conditions. Then while these dull, beasts' eyes are pleased with the glimpses of military finery, commanding a certain further respect in that it stands for authority and organization, it must be confessed the music and methods are astonishingly suited for their work. Were it orderly, conventional, or even beautiful, it would fail to interest these savages. But noise, clamor, and the barbaric shrill of the castanets and tambourines, drums, and other percussive instruments, elicit a response. Then there is "no passing round the hat" on these evangelical raids, but rather some bit of unexpected relief for an exceptionally pitiful sickness or suffering. And with such humble instrumentalities, a work has been carried forward in England, and radiating thence almost all over the globe, almost without parallel. And what is almost inexplicable, is the fascination this dreadful enterprise has for not a few among refined, accomplished, and highly bred Christian men and women. Both Universities have recognized this work, and send down, now and then, some of their most earnest graduates to Oxford House and Toynbee Hall, where a year, more or less, is passed in residence for such co-operation as they may find. This is but one remove from the field slum work of the "regulars," where the same quality of man and woman may not infrequently be found.

Book Notices

The Incarnation and Common Life. By Brooke Foss Westcott, D.D., D. C. L., Bishop of Durham. New York: Macmillan & Co. Price, $2.50.

This is not a treatise upon the Incarnation, but a collection of sermons and addresses in which the Gospel of the Incarnation is shown to be applicable to all phases of life, and a response to the affinity of man's spiritual nature for the divine. There is great variety in the subject presented; but through all can be discerned the master hand and the earnest soul of the great scholar and bishop. The papers abound in wise thoughts wisely spoken, and related to the common life and destiny of men.

Village Sermons, Preached at Whatley. By the late R. W. Church, M.A., D. C. L. Second series. New York: Macmillan & Co. Price, $1.75.

A unique and interesting feature of clerical life in England is the administration of country parishes, frequently by distinguished men. A striking instance is that of Dr. Church, sometime Dean of St. Paul's. One of the most cultivated and gifted of men, he served the simple peasantry of Whatley, and preached the Gospel in a language "understanded of the people." These sermons are written from the heart by one who knew the souls to whom he spoke, and understood their needs and infirmities.

Social Reform and the Church. By John R. Commons. With an Introduction by Prof. Richard T. Ely. New York: Thos. Y. Crowell & Co. Price, 75 cts.

While we cannot agree with the author of these essays in his sweeping denunciation of "the Church" (meaning all Christian bodies) for lack of attention to social conditions, yet we cordially commend his vigorous and stimulating method of presenting those subjects which Christians must consider, and which, we feel bound to say, they are dealing with as they never have heretofore. We fear that Prof. Commons' earnestness has led him to be somewhat crude in his treatment of the Church, in his sense of it, and would suggest that it is better to praise what efforts are worthy of notice, than to blame even to the point of misrepresentation. Aside from this defect, there is much in these essays that is suggestive and practical, in the way of social reform, to which Christian thinkers and workers will doubtless lend a willing ear.

Bible Class Expositions. Gospels of St. Mark, St. Luke, and St. John; each one volume. By Alexander McLaren, D. D. New York: A. C. Armstrong & Co.

We have already noticed the first two volumes of this series. The author, one of the most eminent of English Nonconformist scholars, contributed these chapters as a commentary on the International Sunday School Lessons, for the American *Sunday School Times*, from which they are now reprinted. As specimens of the expository discourse or homily, properly so-called, these "lessons" would be difficult to excel. With admirable skill, the salient points of a connected passage are singled out, and each is treated of in due proportion in such a manner as to bring out the unity of the whole. We by no means agree in all points with the writer. Now and then we encounter very questionable passages, and sometimes we hardly know whether to be more amused or amazed at the failure to bring out the meaning which to a Catholic Christian lies upon the surface. At other times such interpretation is introduced with hesitation or apology, as when it is said with reference to the parable of the "Lost Sheep:" "May we not venture to see a reference to the Incarnation in the shepherd's going after 'the lost sheep?'" etc. After this, it is no wonder that no reference is made to the significance of the change of imagery from a shepherd in the wilderness seeking a lost sheep to a woman in a house in search of a lost coin. One of the sad results of the Protestant contempt for the ancient Catholic exegesis is the loss of all appreciation of the symbolism of Holy Scripture, the true key to so many of its treasures. The chief merit of these discourses is in their method. Nothing is more difficult than the composition of a really good expository sermon. These are models in their own way.

A History of the Christian Church During the First Six Centuries. By S. Cheetham, D. D., F. S. A. London: Macmillan & Co. 1894. Price, $3.00.

This is a manual which will probably become a standard work of reference, but it has one very conspicuous and lamentable deficiency, which goes far to destroy its value in the hands of unread students. The deficiency we refer to is theological. The writer seems never to have mastered either the doctrine of subordination (which he fails to distinguish from inferiority) in the Trinity, or the doctrine of the hypostatic union as technically stated. The result is, that his treatment of the Nestorian controversy is hopelessly at fault, and grave errors occur in his treatment of Christological controversies generally. The book is so fair and scholarly in its general character, that we think it worth while to point out some of its errors, in the hope that some of them, at least, will be rectified in a subsequent edition. The title of chap. v, Pt. I, The Great Divisions, is very misleading, since it implies that the Church's divisions are referred to, whereas the real subject is "The Great Sects"—*outside* the Church. On page 122, Origen's "subordinationism" (with which he identifies that of Tertullian), is mentioned as something to which Arius could appeal. If the writer had read Bull on the Ante-Nicene Fathers, or Newman's Arians, he would see that the doctrine of subordination held by the Ante-Nicene writers was simply a formal recognition of the *logical* priority of the Father to His Son, and of both to the Holy Spirit. Both writers held the doctrine of eternal generation and of the Divinity of the Son, which should vindicate them from holding the idea of an *inequality* in the Trinity. The writer is exceedingly uncritical in his view of Ante-Nicene writers; *e. g.*, on p. 119, he does not make sufficient allowance for the crudeness which must necessarily attend pioneer efforts to formulate deep truths. On the other hand, his estimate of Eusebius of Cæsarea, pp. 225-227, is too favorable, in view of his time-serving attitude in the Arian conflict; and we do not think he should be classed as an Alexandrian. His failure to grasp the real issues of the Nestorian controversy naturally leads him to underestimate St. Cyril Alex.'s position. St. Cyril may have had an impetuous temper, but he certainly governed it well in the Nestorian conflict, and his all-round soundness on the doctrine at issue places him with the greatest theologians of the Church. The root difficulty of Dr. Cheetham's treatment of the Nestorian controversy first appears on p. 272 (cf. also pp. 279, 280, and 294), where he makes his own the error of translation which the synod of Alexandria tried to correct. The Easterns were wont to speak of three *hypostases* in the Godhead, and the Westerns erroneously understood them to mean three *substances*, because of the lack of a Latin term equivalent to hypostasis. At the Alexandrian synod it was explained that the word hypostasis did not mean substance, but emphasized the internal and real nature of the distinction of Persons in the Godhead. When the Greek said three Hypostases he meant three Persons, whose distinctness was more than mere temporary aspect since it was involved in the very essence of the Deity itself. Dr. Cheetham, however, translates the word substance as if no such correction had been made, and thus interprets St. Cyril's hypostatic union of the two natures in Christ to mean a substantial or natural union. This error colors his whole treatment of Nestorianism and Eutychianism. He even mistranslates the Chalcedonian decree of faith, so as to make it say that "the properties of each nature are preserved and run together in one Person and one *substance*" (hypostasis is the true word). The Chalcedonian Fathers would have been horrified at such a doctrine as he imputes to them. Dr. Cheetham also errs in his estimate of Theodore of Mopsuestia, who was the real father of Nestorianism and of Adoptionism.

We regret that we have to make such severe criticisms on a book like this, for it has many merits. Its minute accuracy of statement and fullness in presenting the rites and usages of the Primitive Church, even where they are alien to Dr. Cheetham's own sympathies, is truly commendable. We can only regret that he should defer so much to the untheological German writers whom he mentions in his preface, and so little to such writers as Bull, Newman, and Bright.

The Household

Water Made Wine

BY ALICE CRARY.

"We have this treasure in earthern vessels".

"Fill the water-pots with water!"
What can these words mean to-day
When the wine of joy has failed us,
When, distrest, we kneel to pray?
Lo! our lives are standing empty,
And our souls, as servers true,
Lift their eyes to Christ the Master,
Questioning what they can do.

"Fill the water-pots with water!"
Human duties fill each life;
Human love and human pity
Bringing peace in human strife.
Fill your heart with human longings,
Sweet and clean, and sparkling pure;
Fill your hands with human workings
Strong to labor and endure.

Then, from out the treasure hidden
In the earthen vessel mean,
Draw and bear unto your brethren
Human things divinely clean;
Give yourself to other people,
And a glowing light divine,
Sparkling from the living water,
Shows it—Sacrificial Wine!

Lo! the mingled wine and water.
God is Man and Man is God;
By the wondrous Incarnation
Mary's Son is Mary's Lord;
And the Christ-life dwells within us
Till our human life is found
In the ever living union
With the Man Divinely Crowned.

Poughkeepsie, N. Y.

The Lord's Yoke

BY JANET ARMSTRONG

"Please, ma'am, may I come to school?"

"Of course you can! What is your name, dear?" Miss Black said, without looking up from the pile of exercise books she was correcting.

"My name is Nan—Nan Hemp," the child answered, hesitatingly, while a flush crept over her pale cheek.

"But I must have your whole name, my dear. You know 'Nan' is only a contraction."

To the teacher's amazement the little girl suddenly burst into a torrent of tears, and between the sobs gasped out the extraordinary name of "Angelina Celestina."

Then Miss Black noticed that the little girl was hunch-backed, and it flashed across her mind that the child very likely felt how unsuitable such a name was for her poor, deformed little body; and she was so sorry!

Nan had never been to school before, but she knew more than most children who had, and Miss Black was able to put her into a class with girls of her own age, and she studied hard to keep up with them, not because she was stupid, but because her poor back often kept her home for days at a time.

Once, when she had been absent longer than usual, Miss Black thought she would stop and see how Nan was getting along, and when she met the girl's mother, and saw what a plain, hard-working, sensible-looking woman she was, she could not help asking how she came to give Nan such a sentimental name.

Mrs. Hemp was ironing away at the children's frocks—she was always busy at something—but when Miss Black asked that question, her plain face quivered all over, and she put her iron back on the stove, and, sitting down beside her, said:

"If you please, Miss Black, I would like to tell you all about it, for no one but my good man and little Nan ever knew why I gave her the name, and he's been dead these five years, and, of course, I didn't speak of it to Nan! You see, when I was first married I lived very near St. John's church, where they have some free seats, and I used to drop in there a good bit on purpose to look at the great painted window in the chancel. A picture of heaven I think it was, ma'am, and all around it there was little angels hov'ring, with the sweetest faces! So, when Nan was born, although I wanted to call her Mary Jane, after my good old mother, I could think of nothing but angels and the celestial choir—that's what the sexton told me the little angels were—because her eyes were so blue, and her hair curled all over in little gold rings, and her smile was just the sweetest! Well, I worried about it a good bit, till one day John said, 'May, why don't you name the baby Angelina, and then you can call her Angel if you like;' and I happened to see the name of Celestina in a story about that time, and it made me think of the celestial choir, so, in my foolishness, I had the baby christened by the whole of it.

"It was all very well for a time, and folks did say she looked just like a little angel, and then"—her voice faltered—"when she was only three years old, she fell down stairs, and broke her back. Of course, when she was little she didn't mind it, and I kept her home, and taught her to read and write myself, and the children taught her the tables, and went over their lessons with her, so she picked up considerable. When she was past seven, I took her to school for the first time, but as we were walking along the street I said: 'Hurry up, Angel, or you'll be late," and a wicked boy sung out, 'Angel! why, she ain't got no wings; she's only got a hump on her back,' so she wouldn't go to school at all.

"'Call me Nan,' she sobbed when we got home, 'the baby calls me Nan, and I like it!' so Nan she was from that day. When she went to you she was nearly twelve, and she went all by herself, for she was wild about book-learning by that time, and she'd found out that the world had to be faced. I've done what I could for her, poor girl; she's past thirteen now, and is still at school, although Molly, who is two years younger, is a cash girl at Waterman's store. But I mean to let her stay at school just as long as she likes."

Mrs. Hemp went back to her ironing with a peaceful look on her face, as if it had done her good to talk over the old trouble; but as Miss Black went home, she thought of the white face she had seen lying back on the pillow in a glory of golden hair, of the smile that had lit up the blue eyes as she entered the room, and the name of Angel, somehow, did not seem so unsuitable to her mind.

When Nan was about fifteen, she had to give up her dream of becoming a teacher, for Mrs. Hemp lost her health, and could not wash and iron all day as she used to do, and Nan knew that it was her duty to help, so she took a position as wrapper in Waterman's store.

Every one wondered how she bore this great disappointment so patiently, and what had brought the peaceful look on her face, for they did not know of the wonderful revelation that had come to this afflicted girl.

It all happened one Sunday morning, when she had refused to go to church with the family, and had said in her heart that she hated religion, had nothing to be thankful for, and did not want to go on pretending any more. Her very soul was filled to overflowing with bitterness, for she knew that even the future had nothing in store for her but pain and humiliation, and she wished from the bottom of her heart that it was all over.

As she walked along the street—for the house had seemed to suffocate her that morning—she passed St. John's church, where the painted window was that had given her the sentimental name she hated so, and she looked at it defiantly, as if the very stones were responsible. But hark! they were singing something beautiful, and Nan loved music.

She crept up the steps, and stood behind the curtained door, listening to those pathetic words that Handel has set to the wonderful music of his "Messiah."

The choir was giving for an anthem that exquisite air, "He shall feed His flock like a shepherd," and as Nan reached the door a pure soprano voice was singing: "Come unto Him all ye that labor and are heavy laden, and He will give you rest."

"I don't believe it," she said to herself; but what was this that the lady was singing in such compassionate tones. "Take His yoke upon you, and learn of him, for he is meek and lowly, and ye shall find rest unto your souls." Again the voice sang pleadingly, "Take His yoke upon you," and dropping down on her knees on the tiled floor, poor little Nan sobbed out into the folds of the curtain, "I didn't know it was His yoke! I never knew it; oh, forgive! forgive!"

"And ye shall find rest," rang out the tender refrain, and Nan found it—there at the church door.

She stole in after the music had stopped and stepped into the last pew, but she never heard one word of the sermon. Long after the wonderful notes had died away, she kept saying to herself, "His yoke! the Lord's yoke!" while tears streamed down her wan face, and she looked at the painted window that her mother had loved so, and thought that if the ugly hump was the Lord's yoke, it was just as good as wings, and she would never mind it again.

Perhaps it was permitted to the great master, long dead, to look down from heaven and see what his music had done for an unhappy crippled girl; but the lady who had followed his instructions, and sung the aria as if she were on her knees, never knew how her voice had helped.

From that day little Nan was a changed being, and a week later she gave up her dream of becoming a teacher, and took the humble position of wrapper in Waterman's store until something better would offer. When she made the sacrifice, she just whispered to herself, "the Lord's yoke," and straightway it all seemed easy.

One day when Nan was going to her place in the store she noticed a wonderful new doll that had evidently just arrived, for she had never seen it before. It stood in a big glass case, and was as tall as a child of two years, and its face was so natural, and the little rings of yellow hair curled around its forehead so carelessly, and the big blue eyes had such a real baby look out of them, that Nan had to look twice before she could believe that it was not a real live baby. And then the clothes were so beautiful! real clothes, all lace and cambric, and a sky-blue sash tied around her waist, and the shoes, kid shoes made for a real child—for were not its feet fitted from the shoe department in the store?

It was just wonderful! And Nan thought that perhaps she had looked like that when she was called Angel, before the Lord's yoke had been laid on her back, and every day she stopped to look at the doll until she grew to love it dearly.

But one busy day in the Christmas season, when even Nan's deft fingers could not manage to do up the parcels fast enough, the beautiful doll was sold, and Nan was ordered to wrap it up carefully in the biggest box she had. As she was folding some raw cotton around the doll's head, she heard some one say: "Be very careful, little girl, for I don't want that fine doll damaged before it gets home." And then the young man's eye fell on the hump, and he saw a red flush cover Nan's cheek, and he stammered out, "I beg your pardon! I did not notice you were not a child." But what was this he heard her whisper as she put the lid on the box? "Good-bye, darling, I do hope she'll be good to you!" She certainly had said that; so he glanced around and saw the blue eyes were quite tearful, and thought that it must be on account of his unfortunate mistake.

"Thank you for doing it up so carefully," he said; "I wanted to see it wrapped myself because it is for my little niece whom I haven't seen for nearly five years, and she wrote to me that she wanted the biggest doll in the world for her Christmas gift."

"Will you tell your little niece to be very good to her beautiful doll?" Nan said timidly, and then the gentleman wrote the address on the box himself, and bowing gravely to little Nan, walked out of the store.

When the holidays were over Nan had plenty of time to rest, and one day when she was sitting on her high stool, with her hands folded before her, she was startled by hearing a voice say: "That must be the girl, Uncle Ben!"

She looked up and saw the gentleman who had bought the doll looking around in a bewildered manner, and a little girl whose eyes were fixed on Nan's face.

"Where, darling?" he said; and then, seeing Nan, he stepped forward and said: "I must apologize for disturbing you, but unfortunately I told Alice what you said about being good to the doll, and how fond you were of it, and she insisted that you would like to see it again, and has teased me to bring her here until I had to give in, so I hope you will not mind."

Then he swung child and doll together up on the counter beside her, and Alice said as she laid the doll in Nan's arms: "You are glad to see her again, aren't you? I've really been so careful of her! and when mamma made her this lovely cap and warm coat, I thought you would like to see Angel looking so comfortable."

The girl started, "What did you call her, dear?"

"I call her Angel; her whole name is Angelina, and I named her after one of

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the dear little baby angels in the big window in our church, for she looks exactly like one of them."

"Angelina is my name, too," Nan faltered, confessing it for the first time for so many years, "and I used to be called Angel before I was hurt; but I'm only Nan now," she added, sadly.

"And were you called Angel before you were hurt?" the child cried. "I'm so sorry you had to be called Nan afterwards, but of course Angel wouldn't suit you now." And then she remembered that she had spoken her thought aloud, and putting her arms around Nan, said penitently: "I didn't mean to say that! I'm so sorry! and I don't think it shows much at all; I wouldn't even call it a hump, and your hair is just as yellow as Angel's anyhow."

How red Uncle Ben's face grew! He expected every minute to see the girl burst into tears, and was very sorry he had ever brought Alice to see this sweet-faced cripple, but what was the girl saying?

"I don't mind what you said at all, darling, for it isn't a hump I have on my back, and you must never call it that again. You must always remember that it is the Lord's yoke which He laid on my back when I was smaller than you. Ever since I understood that it was His yoke it has been so light! And I sometimes think I would rather bear the Lord's yoke than not, it brings me so near!"

They had forgotten all about Uncle Ben, so with a queer feeling in his throat he went over and sat down on one of the stools where he could watch these two without being discovered, and he was astonished how they got on together.

After a little while he was obliged to interrupt them, for he was afraid Nan might get into trouble by talking so long, and as he lifted Alice down he asked Nan if she could not come to see Alice and the big doll some Sunday afternoon, carefully writing down the address for her on his card; for he was determined to get his sister to help this crippled girl to get some more congenial work.

The Sunday that Nan went to see little Alice was another red-letter day in her life, and Mrs. Scott was so sympathetic and kind that Nan was surprised into telling her all about her own poor little life with its cruel disappointments, and the consolation that had come to her in St. John's church, and made her glad to bear the yoke of the Lord Jesus.

While Nan was talking, Mr. Scott was sitting in the next room with a dark shade over his eyes, thinking despondently of the result of his visit to a celebrated oculist that very morning, who had told him that only entire rest for two or three years would save his sight; and he had a large correspondence and was exceedingly fond of reading.

Through the half-open door he heard Nan's pathetic story, and he felt ashamed that he had rebelled against a cross which might be but temporary, while her's would last until having followed the example of the Master's patience she would be a partaker in His joyful resurrection.

When he could control his voice, he called his wife and asked her to find out whether Nan wrote a good hand and could spell and punctuate properly, and whether she had ever read aloud, for he had decided that she was exactly the good, gentle sort of person he would like to have about him all day.

The result was everything that was satisfactory, for Nan had not studied hard in vain during those years at school, and she was able to fill a position that not only brought her a larger salary than she could possibly have obtained as a teacher, but was infinitely less confining. She has now become a permanent institution in Mrs. Scott's family, loved and trusted by every one from little Alice up to little Alice's father, who calls her his right hand and declares he will never part with her; and with the advantages of foreign travel and much reading she is fast becoming a cultivated woman. Her affliction having thus brought her greater intellectual delights and a better position than she could otherwise have obtained, and so much affection in her happy, shielded life, she often says, gratefully, that the "Lord's yoke has become very easy and His burden light."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

One of Belle's Plans

BY EMMA M. ROBISON

One pleasant afternoon in early summer, Katy and Flo Tillman had a fine time playing in a stranded fishing boat that lay near the water's edge; they had freighted their ship with a wonderfully mixed cargo of oranges and lumber, and had sailed away over the waves, visiting many ports not found in Patty's "big jogerphy;" they had suffered a direful shipwreck and thrilling rescue, and were beginning to wonder what to play next, when Belle came running down the sandy path.

"O there's Belle," said Katy joyfully; "now we can have some fun, she always thinks of such nice plays."

Flo said nothing; Belle's plays were nice no doubt, but the younger children so seldom had a part in them that Flo was sure there would be no place for her in Belle's plans.

"Katy, come here, I've something to tell you," called Belle, stopping in the shade of a sand-cherry tree.

"If it's only something to tell, p'raps I can hear it too," thought Flo, hopefully, as she followed Katy. Vain hope, however, for Belle called as soon as she saw her, "You mustn't come, Flo, this is a secret, and besides you wouldn't understand."

Flo glanced appealingly at Katy, who said consolingly: "Never mind, Flo, maybe I'll come back soon, and any way you can have all my dolls to play with while I'm gone."

But when one has three dolls the loan of an equal number adds more to the cares than the pleasures of life, especially when both families are just recovering from the chicken pox.

Flo leaned against the broken railing in the bow of the boat, and gazed wistfully after her sisters as they ran fearlessly along the pier to the light house, where they sat down side by side.

"I think Belle might have let me go," sighed the lonely little girl, "I can understand some things if I am only seven. I guess I'll go to the house and see what mamma and Patty are doing, and maybe I can help or something."

But mamma and Patty were deep in the mysteries of strawberry preserves, and when Flo appeared at the kitchen door, she was sent away again to amuse herself as best she could.

Meanwhile Belle was unfolding a plan she had made for celebrating their mother's birthday.

"If Sam will row us over to the Point Friday morning, we can get trilliums and ferns and vines for the table and parlor, and while mother is gone to the village in the afternoon, Patty and I can make a shortcake, and a loaf cake with frosting on it, and some other things, and have a regular birthday supper to surprise her with when she gets home," said Belle.

"Oh, that will be splendid," cried Katy, "you can always think of *such* nice things to do." Then she asked a little doubtfully: "Do you 'spose you and Patty can make a cake and all that without mother to show you about it?"

"Why, of course we can," replied Belle; "didn't I help with one to-day, and Patty has made them before."

"Yes, I know she has," said Katy, "but mother was always here. And you didn't help so very much with that one to-day, Belle; you only hulled the strawberries, and brought the flour and butter for Patty."

"Well, I watched I guess," said Belle, sharply. "I've a mind not to tell you another word about it."

But Katy begged so hard to hear the rest, that Belle relented, and they talked busily until supper time. That evening

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THE stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During all this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the courses have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

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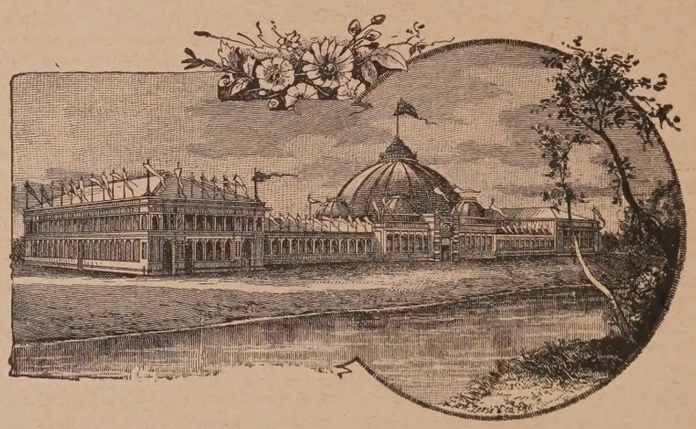

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Sam and Patty were told the plan, and both agreed to help carry it out.

"Only I don't think I'd better try a cake of either kind without mother to show me about it; but I can make some cookies, and we can have strawberries and cream. And we can fix the parlor and the table with the flowers, and that will show that we remembered her birthday," said Patty, and Belle was obliged to be content with this, though she was much disappointed.

Friday morning dawned bright and fair, and the children made ready for their trip to the Point, where Belle was confident that plenty of trilliums could be found, though Patty said it was late in the season for them. It so happened that both the older children had more work than usual to attend to that morning, and Belle became impatient to be off.

"Can't you leave some of it 'til we come back?" she whispered to Patty. But Patty shook her head.

"Mother would do it herself before then," she answered.

"I want to go in the boat, too," said little four-year-old Joey.

"Oh, he will be such a bother; don't let him go, mother," begged Belle.

"I'll take care of him," said Sam, and Mrs. Tillman consented, much to the little fellow's delight.

But getting Joey ready delayed them a few minutes, and just as they were starting, their father came in.

"I'm obliged to go to the village in time to meet the south-bound train," said he "can you go with me now, or must you wait until later?"

Mrs. Tillman hesitated. "There's bread to bake and the churning to do, besides the other work."

"Well, Patty can do it," said their father, smiling down at Patty, who was tying Flo's bonnet.

There was a half minute's struggle in Patty's mind, then she said cheerfully: "Why yes, mother, of course I'll stay. I can go to the Point any time, and you scarcely ever spend a day away from home."

Belle caught Flo's hand and hurried down to the boat where Sam and Katy were waiting. "Patty is going to stay at home, so that mother can go to town this morning," said she.

"Hadn't we better stay too then?" asked Sam.

"And not get any trilliums or anything for mother's birthday?" exclaimed Belle.

"Mother would rather some of us stayed with Patty, than to have a whole boat load of trilliums," declared Sam.

"I guess I'm too little to stay," said Flo, glad for once that she was "only seven."

Joey came running down the path and Sam helped him into the boat.

"Why can't you go with mother?" asked Belle.

"I'm goin' after trill'yums," replied Joey with such decision, that Belle knew it was useless to argue the question.

"Well, if we must go, why all aboard", said Sam, untying the boat. But Katy turned away.

"I'm going to stay with Patty," said she.

"That's right," said Sam approvingly; "I'll take you and Patty over to the Point any time you want to go.

"Me, too," said Joey.

"Tell Patty we will be back early," shouted Sam as he rowed away. They soon reached the Point, but found very few trilliums there, and the sand hills that rose on three sides of the little valley were too high for Joey's, short legs to climb, so that they could not go deeper into the woods as Belle wished to do.

"Probably we shouldn't find any flowers if we went," said Sam, tucking a velvety bit of moss into Flo's little basket. He helped find woodland treasures for both Flo and Joey, besides filling his own basket with ferns and vines.

But Belle wandered about, complaining of the scarcity of flowers and finding very little that she cared to gather. And when on reaching home, she found that Patty had not made any kind of cake for the occasion, she almost cried with vexation.

"I've made some cookies and a card of gingerbread, and we will get some of Mrs. Hill's nice berries," said Patty.

"I think we might have a short-cake anyway," said Belle.

"I'm sure mother will like strawberries and cream better than poor short cake," said Patty; "I've made the butter out into the cunningest little pats and when we get the table and parlor all fixed up I think it will look real nice."

"Just a common every-day supper," mourned Belle," and we didn't find any flowers scarcely 'cause Joey couldn't walk."

"The vines and ferns are pretty though," said Katy cheerfully.

When all was done, tired Patty was well satisfied with the result; the simple preparation showed much loving thought for mother, though very unlike what Belle had planned.

After Joey had submitted to a thorough scrubbing in honor of the occasion, there was nothing more to do but wait until their mother came. About five o'clock the boat came in sight, and Joey met his mother at the landing with the announcement: "I've had a nawful good time; Sam took me in the boat, and Patty let me wear my new clothes 'cause t'was your birfday."

"My birthday! why so it is," laughed his mother, "but I had scarcely thought of it."

She was delighted to find that the children had thought of it however, and when they were all seated around the table, she declared she had not passed so pleasant a birthday for a long, long time.

"Belle planned it," said Patty.

"It isn't as I wanted to have it though. I wanted a real birthday cake and everything like a regular party," said Belle.

"A real birthday cake might have been beyond Patty's skill, but her gingerbread is fit for a king," said their father helping himself to another generous piece.

"How did you find time to do so much, Patty," asked her mother, remembering the amount of work she had been obliged to leave undone that morning.

"O, Katy helped me; I never could have made the cookies or gingerbread if she hadn't," replied Patty.

"It's been just a splendid birthday, don't you think?" asked Katy that evening.

"I didn't have a good time myself," said Belle.

"Shall I tell you why, little daughter?" asked her father, drawing Belle to his side; "it is because in all your plannin you placed your own wishes first. Patty gave up her trip to the Point that mother might spend the whole day with Aunt Lucy, Katy stayed to help Patty, and Sam looked after the happiness of the little ones. Their unselfish thought for others made the day a happy one for their mother and themselves too. Don't you see."

Belle did see, nor has she ever forgotten that true pleasure is to be obtained only by making others happy.

Financial News

REPORTED FOR THE LIVING CHURCH

The gigantic railroad strike, centering in Chicago, has all but stifled business in all channels. In financial circles it has had but little effect on quotations, although a very small volume of business has resulted.

The sustained price of railway shares is remarkable when the loss to railroad property and the still greater loss in earning power is considered. The combined losses to railroads entering Chicago has already passed the million mark, and another million dollars will yet be sacrificed before the roads will regain a normal condition. The stock market has been thrown into a panic for less serious causes a number of times within its history.

The bond market shows the usual activity consequent to July disbursements of interests and dividends. Municipal securities are the most favored, the more particularly as the present strike forcibly illustrates the uncertainties to which railroad securities are exposed. The choicest city investments will not net the investor more than 3½ per cent. per annum, while the best railroad bonds return an income from 4 to 4½ per cent.

There has been no change in loaning rates, money remaining easy at 1 per cent. on call loans.

The gold exports have been discontinued for the present, and the passage of the tariff bill being an assured fact, there is a disposition to look more hopefully for a revival of business, once the railroad troubles are ended.

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Household Suggestions

A TENNIS TEA.—In these latter days of the nineteenth century, when it is quite the fad for a tea, luncheon, or evening company to have one distinct feature predominating, I set my ingenuity to work to devise some sort of entertainment for a few friends.

The contents of my purse were meagre, yet I did not want to dispense with the graces of hospitality on that account. After deep pondering a "tennis tea" was evolved.

My dining table was made to accommodate twelve persons, two at either end and four at each side. A small-sized mirror was taken out of its frame and laid on the centre of the snowy damask cloth. Some silver thread or cord, rather coarse, such as is used in certain kinds of tinsel embroidery, I arranged in parallel lines about half an inch apart across the mirror; then, in the same way, I wove it across in the opposite direction, to represent the strings of a tennis racket, pinning it to the table-cloth at the edges of the mirror to hold it in place.

From the woods I gathered great quantities of ferns, the kind that measure about an inch in width, and whose leaves are without indentures. These I laid, or pinned invisibly, around the mirror to form the shape of the racket. A small incision not larger than a silver three-cent piece was made in a new tennis ball. This I partly filled with water—enough to make the ball stand firmly—and in it placed, as in a vase, a few white carnations, with a couple of sprays of florist's asparagus, and the ball thus embellished was laid on the racket. Diminutive courts, about fifteen by thirty inches, were marked out by pinning ferns to the table-cloth, making the line where the net would be at right angles with the edge of the table. One court was laid at each end of the table, and two at either side—six courts in all. Two people sat at each court. The plates, knives, and forks, salts, etc., were laid in the two large spaces on either side of the net line.

Bread was served, cut in miniature rackets, with a ball of butter on each. Instead of a waiter the waitress used a racket with a doily on it. Cheese straws, instead of "straws," were cut and baked racket shape, and served with an olive on each. Cold tongue, pineapple preserves, chicken salad, omelet, chocolate, and tea, oranges, and cake, comprised the menu. The oranges were skinned and looked like veritable tennis balls as they were brought in on the novel waiter.

A card of celluloid, racket shape, with a tiny white ribbon bow on the handle, and racket strings traced by pen in red ink, and bearing the guest's name, designated each cover. On the reverse side of these dainty keepsakes were the words: "Tennis Tea," with the name of the day, month, and year on which the tea was held.—*Ladies' Home Journal.*

FLORAL TABLE DECORATIONS.—One of the daintiest decorations I have ever seen was also one of the simplest. It was a pot of *adiantum cuneatum*, one of the most useful of all the maidenhair ferns, standing on a bed of lycopodium arranged on a large platter. Over this moss, lilies of the valley were scattered carelessly. There was not the least attempt at "arranging" them; they were simply dropped upon the moss, and left to lie where they fell. The contrast between flowers, moss, and the lace-like, drooping foliage of the fern, was most charming, and the effect was very pleasing. It was a poem in green and white Some might prefer more color or brightness; but that would have spoiled the dainty, spring-like effect which was aimed at, and secured. Another very pleasing decoration was composed of *adiantum* and Roman hyacinths grouped about a bowl containing a handful of Marechal Niel roses. The roses were made prominent by being raised well above the ferns and hyacinths, which were therefore made to serve as a ground against which the other flowers could display their golden beauty. The harmony of green and white and yellow and sparkling crystal was perfect, and there was sufficient contrast to heighten the charm of each. Roses and hyacinths used together, or in a mass, would not have been satisfactory, because they lack what I may call floral congeniality; but by being separated by the crystal bowl containing the roses, and the hyacinths being given a subordinate position, the result was all that could be desired. Neither flower interfered with the other or suffered by contrast.—*Demorest Family Magazine.*

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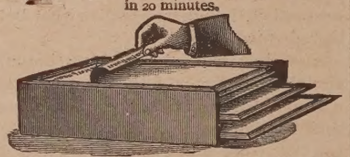

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